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ABSTRACT

This comprehensive training program, Together We Can, involves a cooperative effort to reduce sex-role stereotyping and to expand options in education, work, and life styles for females and males. This program guide describes the philosophy, funding, and development of materials for the entire program, and may be used as a resource for trainers using any portion of the materials. The materials are designed to be directed by a facilitator who involves participants in group activities such as discussions, creative expression, role playing, media viewing, game playing, and problem solving. Instructions for leading activities are provided. An overview for initiating change is presented along with suggestions for obtaining training program support. A section on implementing the program includes suggestions for recruiting various audiences: (1) preschool parents and personnel; (2) parent, community, and volunteer groups; and (3) teachers, counselors, and administrators. Information, guidelines, and resources for dealing with sensitive and multicultural issues are included. A comprehensive annotated bibliography is also provided. Audiovisual materials are not included. (Author/NRB)

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PROGRAM GUIDE

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INTRODUCTION

This manual has two major purposes. It is designed to provide a picture of the comprehensive *Together We Can* program, the funding and philosophy that led to its creation, and the cooperative effort involved in developing the program materials. In addition, the manual is a general resource for a trainer using any portion of the *Together We Can* materials. It provides information and guidelines for initiating change; suggestions for obtaining support for your training program and recruiting various audiences; background information and resources for dealing with sensitive issues; and information and guidelines for dealing with multicultural issues in relation to sex-role stereotyping. A comprehensive annotated bibliography is also provided.

Funding

The development of these materials was funded by the Women's Educational Equity Act (WEEA), a federal law passed as part of the Special Projects Act of the Education Amendments of 1974 (Public Law 93-380). The legislation resulted from two bills: one introduced by Congressman Patsy Mink and the other introduced by Senator Walter E. Mondale.

The first year of operation of WEEA, fiscal year 1976, resulted in the funding of 46 general grants and 21 small grants, all of which address the issue of sex bias in education. All projects were funded to develop and validate educational training modules and other materials, or to demonstrate new model educational programs, for the greatest possible use by the educational community throughout the nation.

The *Together We Can* project is one of the 46 general grants. It is a multi-agency project, involving staff and resources of three institutions and a variety of special consultants. The title of the project, "Together We Can", reflects a belief that, through cooperative, united effort, sex-role stereo-

typing can be reduced and options opened to women and men in education, work, and life styles.

Philosophy

A basic assumption of the *Together We Can* training program is that change will be most effective if all of the groups and institutions influencing the lives of students are involved in the change process. If teachers, counselors, administrators, parents, community groups and school volunteers simultaneously participate in the exploration of the issue of sex-role stereotyping, there is a greater potential for broadbased change, and a greater opportunity for an individual student to receive the benefits of broadened options.

Program Components

The comprehensive *Together We Can* training program provides awareness training materials in the area of sex-role stereotyping. There are three different sets of materials addressing seven different audiences. Each set of materials is designed to meet the specific needs and interests of particular audience groups. Specifically, the following three kits are included:

Preschool Kit - six hours of training for preschool personnel and one hour for parents of preschool children.

Elementary and Secondary School Kit - six hours of training for administrators and sixteen hours for teachers and counselors.

Community Kit - two hours of training for community groups; three hours for parent groups; and six hours for school volunteers.

The training materials are designed to be used separately, or, in the best of all possible worlds, simultaneously with all of the intended audiences.

Development

Three institutions worked cooperatively to develop the materials, each focusing on specific audiences. The Southwest Educational Development Laboratory staff designed the materials for the early childhood personnel and parents of pre-school children; staff from the Region XIII Education Service Center designed the materials for K-12 teachers, counselors, and administrators; and the Austin Women's Center staff designed materials for the parent and community groups and the school volunteers.

Throughout the project year, staff from the three institutions worked together as a task force to establish a mutual philosophical base and goals, to design common-use media items, and to specify the characteristics common to all of the training materials. Among the most important guidelines established for developing the materials were that they:

- . include comprehensive instructions for conducting the training and not require an outside "expert" to lead the sessions
- . reflect respect for individual and cultural differences
- . actively involve participants in exploring the issues, through experiential exercises, personal reflection and problem-solving
- . address the concerns and points of view of both women and men in regard to changing roles
- . address different levels of awareness and permit different levels of involvement by participants
- . accommodate a variety of training schedules and training needs

Each set of materials was trial tested at least two times with the audiences for which they were designed, and refined on the basis of observations of the training sessions and responses from participants. All of the training designs and media have been reviewed by two continuing consultants and all members of the task force. An advisory committee composed of representatives from the various audiences also has reviewed work by the task force.

These training materials are a tool -- a way to involve people in exploring and evaluating sex roles in our society; a way to help people become more aware of the unconscious limitations that are often placed on young people.

The program does not provide "answers" -- those are personal and come from the participants as they explore the issue; it does provide processes and resources to help direct and guide exploration of the issue.



**BRINGING
ABOUT
CHANGE:
AN OVERVIEW**

Introduction

In working to eliminate sex-role stereotypes, you are working to bring about change. The change you seek may be in school policy, in textbooks, in community action, or in individual attitudes - but whatever the specific *content* of change, the *process* remains basically the same.

THE CHANGE PROCESS

Implementing change means following a series of basic steps, which are essential if the change you seek is to be systematic, focused, and enduring. Those steps are:

Determine the problem

- . Define the problem you seek to resolve; ask yourself if you are focusing on a "symptom" rather than the "disease", and decide which you really want to "cure." (Remember that you do not cure people.)
- . Validate the problem and determine its extent by talking to other people, gathering evidence and background information, doing research.
- . Outline your specific objectives; describe clearly and concretely exactly what you want to accomplish. You may want to set both long-term and short-term objectives.
- . Decide whether pursuing those objectives will be worth your effort. It takes time, effort, and risk to follow through on resolving a problem and bringing about change. Consider the effects your change efforts will have on everyone involved, and consider the amount of time and work you are able to spend.

Plan a strategy

- . Gather information which may influence the action you take:

laws, regulations, institutional rules and policies, written and unwritten; individuals and groups responsible for carrying out those laws, rules and policies; other individuals and groups concerned with the issue.

- . Identify and gather resources. Your major resource will be *people*: other individuals and groups supportive of your concern. Contact parent, teacher, and/or community groups for support. Women's organizations likely to support your efforts include local chapters of: Women's Political Caucus, Church Women United, League of Women Voters, National Organization of Women, Women's Equity Action League, American Association of University Women, and Women in Communications. Other resources may include written and other media materials, such as video cassettes, films, books and articles that present information in an interesting, nonthreatening, and enlightening way.
- . Establish a common goal for the various groups that will be affected by your proposed change.
- . Plan specific activities to meet your objectives.
- . Put the plan or strategy into action.
- . You may want to move away from individual action and out of the classroom or other specific problem setting. This strategy provides a broader base for change, is more objective, and is less threatening to specific individuals. Reassess your willingness to pursue the action for change; the risks and the time involved grow as the dimensions of the change process grow.
- . When working with an ongoing organization: work with the existing membership; know how to gain majority support; settle for bringing the matter to the group's attention, developing their interest, and letting the members take it from there.
- . When working with a new organization: make sure the problem is clear and obvious; seek members who have some common interest or bond.
- . In working with either type of group: present the facts clearly and simply; maintain good communication with all members, either through phone calls, newsletters, or personal visits; be knowledgeable about sex-role stereotyping; give members a chance to participate and to take part in decision-making; capitalize on outside support from prominent citizens, newspaper editorials, etc.
- . Expand your group to involve others and increase your support base; if possible, develop a united effort through a coalition of groups concerned about sex-role stereotyping: women's groups, church groups, groups of young people.

- . Move into action. Plan your schedule and remember all the details: getting on the agenda, scheduling meetings, obtaining publicity, contacting and scheduling speakers, developing alternative plans in case the first one falls through.

Evaluate the results of your activities

- . Are the results of your activities meeting your objectives?
- . Are the changes you have created producing other problems? Are the new problems more serious than the problems you are seeking to resolve?
- . Can your activities be modified to obtain a broader base of support or more effective change?

If the results of your efforts do meet your objectives, there is one further step to follow: *keep the change in effect.*

THE CHANGE AGENT

As you become involved in the process of helping others become aware of sex-role stereotyping, you become an agent of change. "Change agent" is a formal title for a person who seeks to bring about planned change. Originally the term referred to a professional hired to bring about specific changes in a given organization. In recent years, however, this term has been expanded to include not only professional "outsiders" but also people within organizations, people who are concerned about the way things are going within their own group. Change agents are people concerned enough to want to do something to remediate a problem.

Being an agent of change is hard work. Furthermore, change agents do not always see the results of their efforts, for often an individual is only one link in the continuous, ongoing change process. However, acting as a change agent also can be a rewarding experience. The following are some helpful hints and possible pitfalls for change agents; following this list of suggestions may make your role more rewarding and less frustrating.

HELPFUL HINTS

- . Be professional. A value or tradition, when discussed or criticized, can become an emotional issue. Recognize the emotional impact of change; do not belittle or discount emotional responses, but attempt to focus on information and ideas which minimize the threat of change.
- . Maintain goodwill. Keep the atmosphere as pleasant and free from tension as possible to encourage cooperation.
- . Know the levels of authority. (Don't, for example, expect one teacher to eliminate sex-role stereotyping in an entire school.) Keep expectations for change in line with people's roles and responsibilities within a system.
- . Be patient. Major changes take a long time.
- . Acknowledge small changes. Sometimes a series of minor changes can be made that in the long run have a major effect.
- . Recognize that organization and allies are invaluable. Coordinate activities with other groups and organizations as often as possible and support efforts by others with goals similar to yours.
- . Anticipate some of the probable responses to what you propose to change and be prepared to deal with them.
- . Understand that there is a greater acceptance of efforts that are channelled through established avenues for change.
- . Anticipate some negative reactions. Plan responses to build up the positive rather than reinforce the negative.
- . Don't rely solely on intuition; have facts at hand.
- . Don't be afraid of crisis/confrontation situations; often they can become catalysts for change.
- . Recognize that your expectations about a particular situation, group, or individual can influence the results you achieve.
- . Search for commonalities. Diverse people and groups may seek the same goals.
- . Seek strategies for positive results rather than trying to create conflict.
- . Look positively on the people with whom you are working, focusing on their strengths rather than their weaknesses.

- . Keep your objectives clearly in mind; avoid going off on tangents.

POSSIBLE PITFALLS

- . There is always a price to pay for changing the status quo. Consider the potential cost in such resources as time, energy, skills, loyalty, etc.
- . Every innovation involves risks, including the risk of failure and the risk of new problems. Consider the possible unplanned consequences of the changes you propose, and determine whether they will outweigh the potential benefits.
- . Every approach to planned social change has some deficiencies, limitations, and incompatibilities. There are many "right" approaches to change, and many dangers in believing in only one approach.
- . Conflict can be dealt with and used constructively, but if it is ignored or poorly handled it can lead to polarization of people and groups.
- . People can become so wrapped up in the process of change that they lose sight of their objectives.



**THE
TOGETHER WE CAN
MATERIALS
AND THE
CHANGE PROCESS**

Introduction

In using the *Together We Can* training materials, you will be implementing one particular strategy for change: raising the level of awareness in relation to sex-role stereotyping and providing motivation for change. This section describes how the materials can be used to initiate a comprehensive, community-wide program involving all the target audiences, and how you can recruit and involve members of each separate audience.

IMPLEMENTING THE TOTAL PROGRAM

The comprehensive *Together We Can* program is based on an old maxim: the whole is greater than the sum of its parts. Parents, teachers in both pre-schools and public schools, counselors, school administrators, the community--each of these groups in some way influences the lives, the attitudes, values, and goals of children. In working to eliminate sex-role stereotyping and the limitations it places on options open to children, one eventually must address all of these audiences, for all help to "teach" values and roles. By initiating a program which addresses all *simultaneously*, you can increase the impact of your program, speed up the change process, and avoid many conflicts and misunderstandings.

The *Together We Can* materials are designed to facilitate such a comprehensive, community-wide effort. Each set of materials is intended for a separate audience, with activities, media, and areas of focus tailored to that particular audience. However, the basic goals, ideas, and approaches are the same; the materials are compatible, and reinforce one another.

Whether or not *you* can undertake such an ambitious effort will depend, of course, on your job, your role in the community, and the resources available to you. Your options are:

- . To implement only the portion of the training program addressing the particular audience with which you work.
- . To implement *all* the training programs, working with a variety of

audiences in a variety of settings (this will require a very high level of flexibility, support, and access to audiences).

- . To form a task force, or working committee, of concerned individuals and/or agency representatives (each of whom has access to and support from one or more of your target audiences), and work cooperatively to implement the community-wide program.

In organizing a cooperative effort, you may wish to contact and involve representatives from the following types of agencies and/or organizations:

- . Public School Officials, e.g., Title IX representative;
Staff development personnel;
Ad Hoc Women's groups;
Instructional coordinators
- . School-related agencies, e.g., Education Service Centers;
State Education Agencies;
National Education Laboratories;
University R and D or Continuing
Education Divisions
- . Professional Educational Organizations, e.g., State Teachers Associations;
AASA; Principals Associations, Phi Delta Kappa;
Delta Kappa Gamma
- . Parent Organizations, e.g., P.T.A., Church groups; Parents Without
Partners, etc.
- . Community Organizations, e.g., Women's Centers, W.E.A.L., N.O.W., YWCA,
Church Women United, other church study
groups
- . Preschool Organizations/Programs, e.g., Head Start; Associations for
the Education of Young Children;
State Offices of Child Development; ACEI

Implementation Steps

To implement all or any portion of the *Together We Can* training programs, you will need to follow these four basic steps:

- . Identify your target audience(s)
- . Select facilitators for the programs and involve them in the process

- . Gain support, both formal and informal, for the program
- . Recruit participants

The following sections offer suggestions for carrying out these four steps with each separate target audience.

REACHING PRESCHOOL AUDIENCES

Preschools may be either public or private; within each category are several different types:

Public - receive public funds

- . State (Welfare)
- . Federal (Office of Child Development)
- . Local (Title VII)

Private - receive funds from tuition and private sources

- . Church
- . Individually owned and operated (e.g., Montessori, Orange Goose, etc.)

Private preschools generally are headed by a director who has autonomy over curriculum, staff training, etc. Contact with this individual is the only step necessary in presenting materials for potential use.

Public preschools, which are accountable to their funding sources, have their own line of authority. To get training materials approved, one must pursue the following steps:

1. Present the idea of using the training materials to the center director (if you are on the center staff).
2. Contact the Education Program Director in the Central Office.
 - . Set up an appointment by phone; confirm by letter.
 - . Explain the need and benefits and show the materials.
 - . Know the facts: be knowledgeable about the training materials, their purpose, their cost, how long they take, etc.
 - . Know the potential audience. Recognize that at the preschool level, both teachers and assistant teachers should be involved in the training or they may work at cross purposes with one another.
 - . Be prepared to answer arguments.

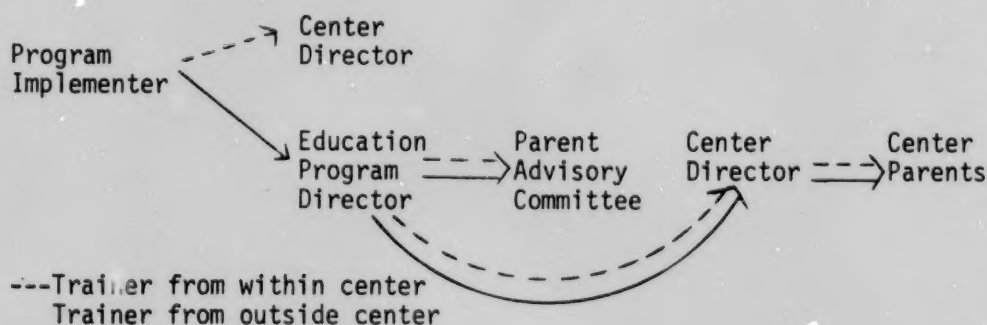
- a. If rejected due to lack of funds, suggest
 - joining with other centers to share program expenses
 - using monies from fund-raising events
 - purchasing materials through a regional training office (i.e., Head Start) or a local training office
- b. If rejected due to lack of time, suggest
 - presenting sessions during children's nap time, when some teachers can cover for others
 - offering two sessions on different days so some teachers can attend one day, some another
- c. If the director does not have a trainer available, suggest where one or more may be obtained. Sources include staff members, former teachers, and representatives from area organizations such as regional education labs, universities, state and county agencies, Department of Public Welfare, Department of Public Health, etc.
3. Contact the Parent Advisory Committee. Contact with this group is an essential step. The education program director can present the materials to the committee, or you can offer to present them.
4. Contact the Parent group at the Center, if applicable. Again, you may want to offer to make the presentation to save the Education Program Director's time (and to do a more effective job convincing parents of the importance of the materials).
 - . When presenting materials at meetings, make sure you are on the agenda, and know your time allotment and stay within it by planning your presentation for several minutes less than the amount of time scheduled.
 - . Show your appreciation by thanking the director and the audience for their time; follow up with a thank you note to the persons in charge.
 - . Plan your presentation to meet the interests of your audience. Remember that:
 - parents are concerned about their children,
 - Directors are concerned about their center, particularly meeting funding requirements
 - Teachers are concerned about the children they teach, the reactions of parents, and the approval of the director.

5. Attract an audience.

- . The Education Program Director will obtain persons to attend the training sessions, usually by calling each of the centers under his/her jurisdiction and requesting the directors to send several teachers to a specified place at a specified time.
- . If the Education Program Director seems only mildly interested, offer to send a brochure explaining the program to each of the centers. After personnel at each of the centers has learned about the program and become interested in it, express this interest to the Education Program Director so that he/she will be encouraged to actively seek staff members to attend the sessions.

6. Reach other potential audiences.

- . As an outside trainer, don't overstep your bounds but work through the director within the system.
- . If a parent or public school teacher or community volunteer has heard about the program and expresses interest in it to you, check the other sections in this manual so that you can direct them to people most likely to provide training to those groups.



REACHING TEACHER/COUNSELOR/ADMINISTRATOR AUDIENCES

School personnel work within a variety of institutions. You may have received the *Together We Can* materials as an educator in an individual school or through the school administration, in a regional service center or a state educational agency, or as a member of a school board.

Using the Materials in a School Setting

Whatever your setting, you will follow the same general procedure to obtain approval for implementing the materials for teachers and administrators within a school setting:

1. Present the idea to the person in charge of staff development. In large school systems, this is usually an assistant superintendent; in small school systems, the individual may wear other hats as well.
 - a. The staff development director will present the idea to the appropriate personnel or committee (e.g., curriculum supervisors, principals) or will ask you to present it to them--as a possibility for inservice training.
 - b. Details to determine include:
 - . Should the training program be required or optional?
 - . Should the training be presented in a school-wide inservice day, or as a preschool inservice item; or during a different inservice period--for example, as a series on school time, with release-time pay? (Systems operate in different ways, so this step will be determined according to methods used by your school system.)
2. Once approval is obtained, schedule a time or times for the workshop.
 - a. If the workshop is to be presented by a regional service center or agency, place it on their training agenda.
 - b. If your state has teacher unions, become familiar with and follow the rules for inservice training as specified in union regulations.
3. Publicize the program.

There is no dilemma about determining the target audience. It consists of teachers, counselors, and administrators within the school

system. There are several ways to publicize the training programs and recruit audiences:

- a. For workshops planned through an education service center or other group that conducts inservice training, note them on their monthly activity calendar, which is sent to all the schools. Following are two examples of how the material might be explained.

June 21-23 Together We Can: A Workshop to Explore Sex-role Stereotyping (9:00-4:00)

WHERE: Education Service Center

WHO: Elementary and Secondary Teachers and Counselors

PROGRAM: Times change. Roles change. and the challenge for the educator is to keep up with our changing society and prepare students for productive lives that fit future realities. In the past, the roles and expectations for women and for men were clearly defined. Now they are changing, and as educators, it is important that we look at the ways in which we are preparing boys and girls for their futures -- what stereotypes are we unconsciously communicating to them? What encouragements for individual expression and productivity are we encouraging? This workshop will explore, through experiential exercises and support media, our role in providing a free and equal education for both girls and boys.

June 29 Together We Can: Become Freer to Be (9:00-4:00)

WHERE: Education Service Center

WHO: School Administrators

PROGRAM: This workshop will focus on an important legal and social issue in the schools: Sex-role socialization. Some of the questions that will be addressed are:
1) What are the legal issues generated by Title IX? 2) What are some examples of sex-role stereotyping in school policies, materials, activities, and interpersonal behavior? 3) What are the effects of sex-role stereotyping on individual choices and aspirations? 4) What behaviors and strategies can we use to counter sex-role stereotyping and provide for optimum growth of each individual?

- b. Personally contact school administrators (principals or superintendents) - to recruit, appoint, or assign principals to attend the training sessions.
- c. Send invitations to administrators and head teachers. Some may choose to attend the sessions, others may appoint delegates.
- d. Advertise through brochures.
 - . Specify clearly and briefly the training program's purpose, the program components, the amount of time required for training, and any unique or particularly appealing aspects of the program.
 - . Distribute brochures through mailings and by placement at meetings of teachers associations, workshops, and other conferences and conventions.

- e. Use methods of encouragement when possible and appropriate, such as:
 - . Stipends or release-time pay. If the training institution has funds available, they can be used to provide an incentive for attending the training sessions.
 - . Course credit or points for professional advancement. If the training is provided through a university as continuing education, the credits can sometimes be worked into a degree or professional advancement plan.
- f. In all contacts and procedures, be sure at the beginning to clarify the intent of the materials in order to avoid misleading the audience or causing possible antagonism.

Using the Materials Outside the Public School Setting

1. Seek other potential audiences

a. Private Schools

Contact the director or headmaster and present information about *Together We Can* to him/her. Offer to present the idea to decision-makers specified by the director and, if the program is approved, to provide trainers and implement the workshop.

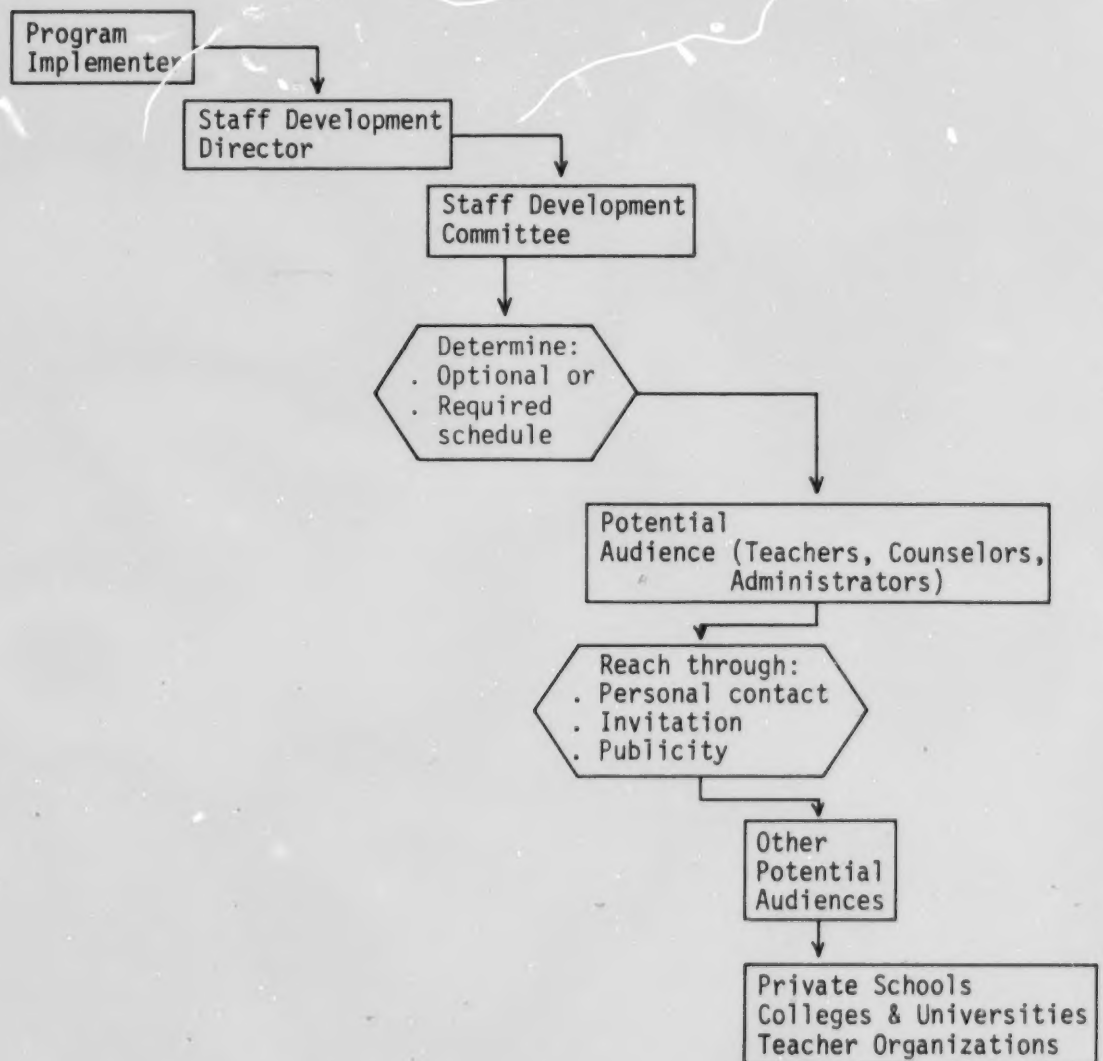
b. Colleges and Universities

Together We Can materials may be incorporated into course offerings in the Education Department. The idea can be presented to individual professors who generally select the content for their courses. Some potential topics with which it would be compatible are: Social issues in education, educational anthropology, the law in education, issues of self-concept in education (educational psychology), and affective education.

c. State and National Teacher Organizations

Special interest groups in these organizations (NEA, State Teachers Associations, Phi Delta Kappa, etc.) offer voluntary training to interested members. Suggest the possibility of an awareness training program on sex-role stereotyping to potentially interested individuals or groups within the organization. They will know which channels to follow if any authorization is needed.

2. The greater the number of people involved, the greater the potential for effecting change. The *Together We Can* training program provides resources for training parent groups, community volunteers, and day care personnel as well as teachers and school administrators. By reaching these other groups, there is a greater chance of effecting change. To pursue sex-role stereotype awareness training at other levels, you might look over the sections on how to work through parent and community groups and preschool centers. By being aware of the overall potential and methods for bringing about change, you can help others follow through on the action that you have begun.



REACHING PARENT/COMMUNITY/VOLUNTEER GROUPS

A wide variety of community, parent, and volunteer groups exist, to serve a wide variety of purposes. Among them are:

- . Women's groups - women's centers, feminist organizations, etc.
- . Specific issue groups - groups formed to deal with a specific concern, such as Citizens for Better Schools
- . Business and professional groups - medical associations, labor organizations, etc.
- . Civic groups - organizations for community betterment, such as neighborhood associations, Rotary Clubs
- . Parent groups - national organizations such as PTA, local groups such as Mothers of Twins, Fathers for Equal Rights, or Single Parents; church groups or classes that address parenting concerns
- . Volunteer groups and individual volunteers - these range from groups that serve in hospitals to individual classroom volunteers

The process for implementing the *Together We Can* materials in these and other groups varies almost as much as the organizations themselves. However, some general suggestions can be offered.

1. Build a support base.

Months before planning to implement the materials, it is essential to develop credibility among parent, community, and volunteer groups. This preliminary step is applicable whether you are implementing the entire program or only one section of it. Possible ways of "formalizing" such support are:

- . Establish an advisory committee (if you are a part of an institution or agency, such as a women's center).
- . Invite civic leaders and other significant people--local government officials, presidents of selected organizations, school administrators--from a cross section of community enterprises.
- . Invite representatives of the audiences you wish to address.
- . Use the committee to interest and involve members in the project.

- . Tell them about the project and your plans to conduct a training workshop; seek their expression of interest and approval.

2. Recruit the audience.

A. *Community groups*

Possible approaches to identifying and recruiting community audiences include:

- . Identify a few key people whom you or your associates know.

Contact these people by phone and then in person. Try to get them enthused about the program.

Ask them for names of others who might be interested. Suggest that they pave the way by making initial contacts to introduce you. Then follow up with a phone call or letter.
- . Obtain recommendations from persons who have completed the training program.
- . Obtain a list of all community organizations. Sources of lists include women's centers, Chamber of Commerce, business and professional organizations, and city directories.
- . Identify the groups most likely to be interested in your program.
- . Send each group a letter that briefly and clearly explains the program. (Note: Letters of this type rarely result in a large response and sometimes get no response at all. However, they are valuable as a first contact or introduction, and lend credibility to your efforts.)

Follow up with a telephone call to representatives of the groups to whom you have written. Ask if the group would be interested in having a training program presented. Encourage a positive response by (1) calling several months in advance so the group's calendar will have openings, and (2) keeping a flexible schedule so you can adjust your time to suit others.

- . Request that the recipient call you if interested.

B. *Parent groups*

Many parent groups, such as Fathers for Equal Rights, and Mothers of Twins, are in essence community groups that focus on parenting. These would be approached in the same way as other community groups.

Official parent groups, such as PTAs, have organized levels of authority: national, state, city and local campus. They can be approached through the upper levels of authority or simply at the campus level.

- . To reach the state or city level, contact officers in writing to explain the program. Request their endorsement, or suggest that you appear before the board or other appropriate personnel to present the information. This approach is cumbersome and time-consuming. However, once approval is obtained at this level, it is easier to obtain approval from individual groups. These persons also may identify other potentially responsive groups.
- . To reach campus PTAs, contact chapter presidents. They can be identified through the school building office. You may want to ask friends who are members of the given PTA to put in a good word for the project. Contact the president as early as possible; most PTAs plan their programs in the summer for the entire school year.

C. *Volunteer Groups and Individuals*

Strategies for recruiting volunteers include the following:

- . With existing volunteer groups, obtain approval from the person in charge, usually a volunteer director or coordinator working out of the school administration office. Follow the same procedure as for other community groups.
- . To involve individual volunteers, you may recruit from the parent and community groups you have contacted, from groups to whom you have presented the training programs, and/or from personal contacts. Once you have recruited a group of volunteers, they will help you identify and contact others who may be interested.

The greater the number of people involved, the greater the potential for effecting change. The *Together We Can* training program provides resources for training day care personnel as well as public school teachers, counselors and school administrators. By reaching these other groups, there is a greater chance of effecting change. To pursue sex-role stereotype awareness training at other levels, you might look over the sections on how to work through public school groups and preschool centers. By being aware of the overall potential and methods for bringing about change, you can help others follow through on the action that you have begun.



THE
MINORITY WOMAN
IN
PERSPECTIVE

INTRODUCTION

This section of the *Together We Can* facilitator manual provides information concerning multicultural variables which might be encountered in a group examining sex-role stereotyping. The three basic questions that are addressed (Are there differences? What are the differences? What are their effects?) offer insight into working within a multicultural setting. A list of suggestions in the form of "Do's and Don'ts" for group interaction and a bibliography for building multicultural understanding also are provided.

This information will be effective with several types of groups: with a group which is culturally mixed and includes Black, Mexican American, other minority groups and/or Anglos; with a group consisting of any one minority group; or with an all Anglo group. The information provided is designed to be used as needed: the facilitator can base that decision on the composition and needs of each particular audience.

SEX-ROLE STEREOTYPING: ARE THERE DIFFERENCES?

Sex-role stereotyping is a multifaceted issue. Each individual is affected in a different manner by sex-role stereotyping. However, some of the most difficult and complicated problems arise when multi-cultural considerations are added to this issue.

Most women in this society share certain characteristics. All share in their biological inheritance and the majority share their social and historical inheritance of Western culture. In some instances, however, the commonalities end there. From that point we begin to see differences in behavior, attitudes and life styles that may reflect socioeconomic status, ethnicity, race, age, education or residence. One must be aware of these differences in order to break down stereotypes about minority communities. These differences are

therefore the first consideration for interacting with various groups interested in sex-role stereotyping and the minority woman.

THE MINORITY WOMAN: WHAT ARE THE DIFFERENCES?

The minority female is a product of her societal environment. Whatever values and attitudes that she has acquired are the effects of a dual influence: the culture of her people and the culture of the dominant society.

In examining these influences one must be aware that minority communities have been powerless and that many stereotypical images, which are based either on misinformation or misunderstandings, have been imposed by the dominant society. Consider, for example, the stereotypes which have been created and perpetuated by social scientists. At one end of the social science spectrum, the minority woman has been portrayed in a negative manner; while at the other end historians, for the most part, have ignored her altogether. Among the reasons for this are:

- 1) communication problems due to language differences (as in the case of the Mexican American and Native American communities),
- 2) the preoccupation of social scientists with examining only lower economic situations among minorities, particularly the Black and Chicano communities,
- 3) the fact that the majority of social scientists have been Anglo males who have demonstrated limited sensitivity to women and minority concerns.

The concern which should be evident is not that the dominant society is studying minority communities, but that information is misinterpreted, perpetuating negative stereotypical images. What if a person from another country travels to the Appalachian region of the United States to conduct a study and issues a report which portrays all Anglos from the U.S. as poverty stricken, poorly educated beings? This then is what stereotyping is all about--broad generalizations based on limited or inaccurate information about any group of people.

Members of minority groups do share some cultural values and ideals as well as other characteristics, such as language and color. The important thing to remember, however, is that regardless of these commonalities, each person, and some groups of people, have differences which must be considered. Sometimes these differences cross cultural lines and sometimes they do not. For example, consider the effects of regional differences: a Chicana from South Texas may share a cultural heritage with another Chicana from another Southwestern state; but a Black woman from Austin, Texas, may have more in common with a Chicana from that same city than with another Black woman from Chicago, Illinois.

A general discussion of differences may serve only to create more stereotypes. However, there are some specific variables that may influence differences and that therefore should be considered; these include history; culture, language, economics and male/female behavior.

History

It is important to note that while the history of minority communities obviously is linked with, and influenced by, the dominant society, members of each minority group share a separate and unique history. Just as the Anglo woman has suffered under the misconception that she has not influenced the course of history, so have the minority woman and man. This misconception is complicated by the fact that a distorted view of non-white peoples is prevalent in history books. In fact, in the documentation of the development of the United States, historians have left out many vital links and misinterpreted many crucial situations affecting minority communities.

In the history of the development of this country may be found many of the origins of stereotypes about racial and ethnic minorities. There are three basic reasons:

- 1) the history of cultural development in existence on this continent before the "discovery" of the new world has been for the most part ignored,
- 2) the violence and brutality which erupted when different cultural groups came in contact has been predominantly portrayed, until recently,

from a totally white perspective,

- 3) the contributions of the non-white groups towards the development of the U.S. have been ignored.

These three points are important when attempting to examine stereotyping. The basic negative assumptions about different minority groups can be rectified only when the historical truth is brought to light. The suppression of vital historical information concerning minority communities is the basis of many negative stereotypes which now exist.

It should be remembered that despite the conquest or colonization or even immigration patterns, each minority group has historically provided something to the development of the U.S. It is also essential to consider each group of people within its own historical reality, which is filled with distinct cultural contributions.

Culture

The historical precedent of suppressing information and stereotyping non-white people has had tremendous effects on the culture of the United States. The overall effect has been the creation and perpetuation of the "melting pot" myth. This widely accepted misconception is based on the theory that this nation would embrace peoples of all lands and cultures and emerge a new nation with a character and culture of its own. However, while some immigrants did not retain parts of their native culture, others maintained some distinctive cultural traits which are recognizable as carrying over from their homelands. In addition, some people who were native to the new world, as in the case of the Indians, or whose homeland was encompassed into the U.S. through changes in political boundaries, as in the case of the Mexicans of the Southwest, also maintained distinct cultural traits.

While it may be true on some levels that all people in the nation share some cultural traits, the basic reality is that the U.S. is a culturally pluralistic society. The concept of cultural pluralism is based on the fact that not all peoples in the U.S. share all cultural values or traits. Each individual

in this society has a cultural base which stems from any one of a number of influences: from family origins to current geographic location; from educational experiences to employment patterns; and from preference in foods to economic status. A multitude of combinations make up the culture of each individual. The concept of cultural pluralism is most relevant, then, when realizing the effects of the many societal influences on the individualism of each person.

The essential thing to remember is that because of the myriad of influences in the U.S. a culturally pluralistic society has evolved. It is further important to consider that the distinct cultural contributions of many groups of people have had a positive effect on the nation.

Language

The examination of language as a force in communicating and perpetuating stereotyping is very basic. Many people concerned with sex-role stereotyping believe that sexist language should be eliminated. This concern is not superficial since generally accepted words, terms and idioms basically reflect the attitudes and assumptions of the people who use the language. For example, when "man" is used extensively in different words--chairman, policeman--this reflects the fact that historically those who headed committees, or who were involved in law enforcement, were men. This is why it is essential to begin to consider changing language patterns and to use nonsexist terms such as chair or police officer.

Although the English language is generally considered sexist by most people concerned with sex-role stereotyping, other languages also reflect this weakness. It is only when one begins to label any language as more sexist than another that stereotypes based on language usage emerge. The assumption which follows is that the people who speak that language reflect more serious problems in terms of male/female behaviors and attitudes. The important thing to remember is that the language spoken by an individual should not be used to determine the extent of attitudes towards sex-role stereotyping.

Another point to consider is that the language patterns of each individual as well as groups of people are influenced by their culture as well as by

changing patterns of the society in which they function. An example of this would be language patterns which are considered slang. Many terms have evolved which may have sexist overtones to some people but which are acceptable and preferred by others. It is therefore important to remember that the elimination of sex-role stereotyping should be guided primarily by the examination of individual attitudes, rather than by assumptions based solely upon language.

Economics

Some of the most identifiable yet intangible differences among people in the United States are based on economic status. The amount of income in a household has a tremendous effect on that household's life style--the types of clothes worn, the food consumed, etc.--yet many misconceptions exist about people in different economic levels. For example, some people believe that those at the lower economic levels do not know about nutrition because of their low meat/high carbohydrate food consumption. However, poor people recognize that potatoes, rice and pastas can stretch further and are more filling.

Social scientists have attempted to categorize life styles based on income into some very narrow descriptors--lower, middle, upper class and combinations thereof. Certain behavior patterns and attitudes are attributed to people in each category. It is, however, inconceivable that all people in each category act and think alike. The basic fact is that people exhibit individual differences, despite the category or label used by social scientists.

It is most important not to consider behavior and attitudes which are influenced by lower economic levels as negative and inferior just because they are different. It is also important not to assume that all members of any one group will fall into any particular economic level.

Male/Female Behavior

Discussion concerning male/female behavior among the minority communities is often based on the family structure. Volumes of books, stacks of articles, and reams of reports have been devoted to describing the "typical" structure

of the minority family. For example, in most literature, the Mexican American family is described as a stable, extended family which is patriarchal and authoritarian, allowing the female to occupy only a subservient and submissive role. Another example is the description of the Black family as matriarchial and unstable, leaving the male to fill only a tangential role. In addition, literature can be found which makes generalizations about other minority groups in the United States. References can be found to the extended Jewish family which is controlled by an overly concerned dominating mother, to the tribal family of the Native American which allows only passive behavior from squaws, and to the extended Asian family which is ruled by an elder male. Still other references can be found which depict the behavior of minority men and women as extremely negative: men are portrayed as aggressively destructive, sexually insatiable and/or lazy and irresponsible; women are described as passive and submissive, sexually promiscuous and/or mentally inferior.

However, if stereotypes are to be eliminated, one must not passively accept the premise that a "typical" family structure exists for any ethnic or racial group. Nor should it be assumed that the "typical" male/female behavior fits all people within any minority group. Differences in male/female relationships and in family structures do exist and must be taken into account when examining sex-role stereotyping. In fact, one of the basic cultural characteristics in the United States which crosses cultural lines is the lack of uniformity in family structure. There are extended families; there are families consisting of couples; there are families with single parents as heads of household; there are many forms of communal families.

An obvious complication arises from stereotyping the behavior of members of minority groups: minority men and women cannot possibly be categorized by such narrow descriptions. While it is conceivable that one may encounter an individual male or female who fits the stereotypical descriptions, it is just as possible to meet one who does not. It is just as possible for a person from the dominant culture to display one or more of the stereotypical characteristics most often attributed to minority people.

Overall one must remember that many stereotypes exist about basic family structure and male/female relationships in minority communities. It is most important, however, that these stereotypes be reevaluated and individual differences be considered.

DIFFERENCES IN PERSPECTIVE: WHAT ARE THEIR EFFECTS?

Many problems can arise when people react to people of other cultures based on preconceived assumptions. These assumptions can be especially detrimental to minority people since stereotypes about them on many levels are prevalent. However, minority people also adhere to stereotypical ideas about the dominant culture. The difficulty lies in bringing all people to the realization that reactions based on preconceived assumptions are part of their everyday life and are in fact ingrained in society. However, they must not be afraid to discuss the vast and varied differences which exist.

In fact, the most important thing to recognize when examining stereotyping is that differences do exist across racial, cultural, sexual and economic lines. But these differences must be viewed within the context in which they exist and caution should be used in examining these differences, because many people view attitudes and behaviors different from their own in a negative manner. The process of making people aware of stereotypes, therefore, must be guided by discussion and sometimes disagreements, revolving around personal experiences and new perceptions, and must be based on the premise that differences are not right or wrong, good or bad.

GROUP INTERACTION: DEALING SENSITIVELY WITH OTHERS

This section provides concrete suggestions to assist in facilitating groups in a multicultural setting, described in the form of "Do's and Don'ts" for ease of reference. These are suggestions, not commandments, intended for use in conjunction with other hints and suggestions offered to the facilitator throughout the *Together We Can* materials.

Do's and Don'ts in Group Interaction

1. Let the group recognize that you respect differences.

1. Don't make racial or ethnic jokes or any other remark aimed at belittling different groups of people.

Note: Examining and re-evaluating sex-role stereotyping is a serious issue at best; attempts to laugh at our own expense or at the expense of others may be misinterpreted by some people.

2. Consider individual differences in making comments about ethnic or racial groups.

2. Don't make assumptions or generalizations about any group of people.

Note: The best possible guide you can use in discussion is personal experience (yours and the participants'). Be cautious, however, because some people may have stereotypical ideas about members of minority groups based on very limited experiences. This is a fine line to tread; remember that citing differences can be very useful.

3. Address every individual in the group in a uniform manner.

3. Don't become too familiar with people you do not know.

Note: While many people feel that using a first name basis sets a warmer climate for working with people, some people who have earned a title or have earned experience through the aging process may prefer that you use Dr., Mrs., Ms., etc. You may want to have name tags available and ask the participants to print the name by which they wish to be called.

4. Encourage the group to mix across ethnic and racial lines in small groups.

4. Don't separate group members into smaller groups in relation to ethnicity or race.

Note: while some people may attempt to stay close to friends and relatives, it is important to mix people in order to allow participants to encounter people and ideas which may be different from their own. You may find numbering people and grouping according to numbers very useful.

5. Make everyone as comfortable as possible at the beginning of each training session.

5. Don't begin training sessions without some kind of introduction among the participants.

Note: This is especially important when minority people are in the group since being in the minority causes a particular kind of tension. Several "ice-breakers" are suggested throughout the Together We Can materials; however, something as simple as basic introductions at the beginning (names, occupations, etc.) can be valuable.

6. Be tactful in your efforts to encourage members of different racial or cultural groups to share their experiences.

6. Don't purposefully single out people in the group based on their culture or race

Note: The best guide is to let those people who are willing to share their experiences volunteer to do so. If they are forced to share, they may be uncomfortable.

7. Recognize and reinforce discussion of differences among and between people.

7. Don't lead people to believe that all women agree on male-female behavior across racial, ethnic or socioeconomic lines.

Note: It is unrealistic to expect all women to agree on attitudes and behaviors--especially across ethnic, racial or socioeconomic lines. Encourage discussion of differences and constantly stress that there are no right or wrong answers.

8. Encourage participants to express their feelings about male-female stereotypes in their group.

8. Don't impose your feelings or the group's opinions on members of minority groups concerning male-female behavior.

Note: Do not make negative references to male counterparts among minority women or vice versa. Many people feel very close to members of their families (male and female) and may be upset by negative statements.

9. Acknowledge your own inability to master the proper pronunciation of names or words unfamiliar to you.

9. Don't continue time after time to mispronounce names or words with which you are not familiar.

Note: If you are honest and open about your lack of facility with a particular language or word, people will understand and willingly help you.

10. Be cautious in the terms you use to identify different ethnic and racial groups.

10. Don't use negative terms to refer to different groups.

Note: While social scientists use the terms "culturally deprived" and "disadvantaged," these are negative and should not be used. Members of the different ethnic or racial groups may refer to themselves in different ways, e.g., Mexican American or Chicano; Latino or Hispano; Afro-American or Black. Ask participants how they refer to themselves.

11. Steer any discussion away from negative comments about groups of people.

11. Don't reinforce negative comments.

NOTE: There are several ways you can deal with any negative comments which emerge in group discussion: 1) ask the person who made the comment to clarify herself or himself, 2) ask other participants to give their opinions (perhaps someone will share

a positive experience or feeling), or
3) attempt to counter the statement
yourself with a positive comment based
on your own experiences.

12. Encourage spontaneous reactions
and acknowledge all responses.

12. Don't make "light" of any re-
sponses given.

*Note: Providing positive reinforcement
will be most difficult when a negative re-
sponse is offered, especially if a comment
includes generalizations or stereotypes
about minority people. However, the best
response from you is to diplomatically
counter any negative statement with a
positive response based on personal ex-
periences or documented information.*

13. Respect the right of all persons
to express themselves as they
see fit, and accept their opinions
as objectively as you can.

13. Don't attack a participant for
making a comment, even though
the statement may be offensive
to you.

*Note: Changes in people's attitudes
about stereotypes and differences can-
not be expected to come from one training
session. You can more readily begin
to dispel myths and eliminate stereo-
types about minority groups by positively
dealing with them--diplomatically pointing
out misconceptions and misinformation--than
by starting arguments and embarrassing
people by telling them they are wrong.*

14. Encourage participants to discuss
the idea that much information
exists about different cultural
and ethnic groups.

14. Don't allow anyone to become
the "expert" about, or "repre-
sentative" of, any one cultural
or ethnic group.

*Note: When there are a few minority people
in a group, the other participants often
expect them to represent all of "their"
people. This, of course, is impossible and
you must point out that their discussion is
based on individual experiences, without
destroying the validity of their input.*

15. Remind participants that we live in a culturally pluralistic society and that this diversity has been beneficial to our country.

15. Don't limit discussion to a narrow definition of culture.

Note: Expanding the discussion to include the many variations of culture will help clarify cultural pluralism. If you guide discussion towards ideas participants can easily understand, such as geographic or language differences, then other cultural distinctions can be made more easily.

16. Reinforce the concept that minority people have greatly contributed to our society.

16. Don't allow the group to believe that minority people are "foreigners" or that they have no history.

Note: If you find yourself in a multi-cultural setting, you must be prepared to cite examples; do your homework.

BIBLIOGRAPHY FOR BUILDING MULTICULTURAL UNDERSTANDING

The best advice which can be offered is to be prepared and to know your audience. Therefore, the following selected list of readings has been included.

Chicana Materials

Books

1. Acuna, Rodolfo. *Occupied America, The Chicanos Struggle Toward Liberation*. San Francisco: Canfield Press, 1972.

The author presents a detailed history of the Chicano experience during the nineteenth and twentieth centuries in Texas, New Mexico, California and Arizona. While few references are found concerning Chicanas, the book can be helpful in understanding the Chicano experience.

2. Chapa, Evey and Sally Andrade (Eds.). *La Mujer Chicana: An Annotated Bibliography*. Austin: Chicana Research and Learning Center, 1976.

This comprehensive bibliography contains over 300 citations in such areas as education, health, history and politics, as well as La Cultura, La Familia and Machismo. The bibliography may be obtained by writing to: 2434 Guadalupe, Austin, Texas 78704.

3. Cotera, Marta. *Diosa y Hembra, The History and Heritage of Chicanas in the U.S.* Austin: Information Systems Development, 1976.

The author presents a comprehensive outline of the Chicana experience in the U.S. Such issues as history, politics, education and socioeconomic status are discussed. The book may be obtained by writing to: 1100 East 8th, Suite 4, Austin, Texas 78702.

4. Padilla, Amado M. and Rene A. Ruiz. *Latino Mental Health: A Review of the Literature*. Washington, D.C.: U.S. Government Printing Office, 1973.

The chapter on "Normative Behaviors" contains a careful discussion of the structure and function of sex roles and the Spanish speaking family. The authors indicate that the widely held myth of the "typical" Spanish surname family has yet to be validated. Similarly, they discuss how exaggeration and over-generalization characterize discussions of sex roles.

5. Quintana, Helena (Ed.). *De Colores, Journal of Emerging Raza Philosophies*. Vol. 2, No. 3, 1975.

This issue of the journal is dedicated to Chicanas. It contains five articles which discuss information concerning statistics, Chicana roles and politics. The journal may be obtained by writing to: Pajarito Publications, 2633 Granite NW, Albuquerque, New Mexico 87104.

Articles

6. Arroyo, Laura E. "Industrial and Occupational Distribution of Chicana Workers," *Aztlan*. Vol. 4, No. 2, Fall 1973, pp. 343-382.

The author presents a good statistical profile of Chicana workers, including an analysis of occupational status and distribution of workers. The study concentrates on the California and Texas labor force in 1970. Information on obtaining this journal may be found by writing to: Aztlan Publications, 405 Hilgard Avenue, Los Angeles, California 90024.

7. de Burciaga, Cecilia Preciado; Viola Gonzalez, and Ruth A. Hepburn. "Chicana as Feminist" in *Beyond Sex Roles*. Alice Sargent (Ed.). Saint Paul: West Publication, 1975.

The opening section of this article calls for the recognition of Chicanas' problems as a separate entity. Factors affecting Chicanas such as employment, sex-role stereotyping, education and religion are discussed. The authors also cite some examples of Chicana feminists and present some statistical data.

8. Longaueux Y Vasques, Enriqueta. "The Mexican American Women," in *Sisterhood is Powerful*. Robin Morgan (Ed.). New York: Random House, 1970, pp. 379-84.

The author presents an account of problems which Chicanas face in the labor force, specifically those who are heads of household. These problems range from adequate day care to the myth of the Anglo woman's superiority. She also discusses male/female relations within the movement.

9. Montiel, Miguel. "The Chicano Family: A Review of Research," in *Social Work*. Vol. 18, No. 2, March 1973, pp. 22-31.

In this carefully documented review of the typical research materials found on Chicano families, the author critiques approaches used to conduct the research. He proposes the need for alternative models of analysis and holistic models of intervention in contrast to the traditional pathological or corrective approach.

10. Nieto, Consuelo. "Chicanas and the Women's Rights Movement," in *Civil Rights Digest*. Vol. 6, No. 3, Spring 1974, pp. 36-42.

The article defines the Chicanas' struggle in contrast to that of Anglo women and other minority women. The author describes issues which have hindered active participation of Chicanas. Information on this issue can be obtained by writing to: U.S. Commission on Civil Rights, Washington, D.C. 20425.

11. Riddell, Adalijiza Sosa. "Chicanas and El Movimiento," *Aztlan*. Vol. 5, No. 1 and 2, Spring and Fall 1974, pp. 155-65.

The author examines the issues of the Chicana within the framework of the Chicano Movement. She stresses the problematic issue of sex-role stereotyping and examines the historical perspective of the Chicana. Information on obtaining the journal may be found by writing to: Aztlan Publications, 405 Hilgard Avenue, Los Angeles, California 90024.

12. Sotomayor, Marta. "Mexican American Interaction with Social Systems," *La Causa Chicana*. M.M. Margold (Ed.). New York: Family Service Association of America, 1972, pp. 148-60.

The author offers an analysis of the simplistic descriptive literature in social science which stereotypes the Mexican American family. She suggests that the tendency to attribute a significant number of weaknesses to the internal dynamics of the Chicano family can be better explained by recognizing the limitations placed on Chicanas by external systems. This book can be ordered through: Penca Books, 1420 W. Commerce, P.O. Box 7407, San Antonio, Texas 78207.

Periodicals

13. *Chicana Service Action Center News*. Los Angeles: Comicion Femenil Mexicana Nacional.

This newsletter provides information concerning Chicanas and employment. In addition, contemporary topics of interest as well as resource information are included. The newsletter can be obtained by writing to: CSAC, 2244 Beverly Blvd., Los Angeles, California 90057.

14. *La Luz, National Review of La Raza*. Denver, Colorado.

This is a monthly publication which offers information on contemporary issues which affect the Latino community. Information concerning the publication can be obtained by writing to: 360 S. Monroe, Suite 320, Denver, Colorado 80209.

15. *Nuestro*. Des Moines, Iowa.

This is a monthly publication which covers the various contemporary issues which affect the Latino community. Information can be obtained about this publication by writing to: P.O. Box 10100, Des Moines, Iowa 50340.

Black Materials

Books

1. *Afro American Women in Art: Their Achievement in Sculpture and Painting*, compiled by the Negro Heritage Committee, Beta Iowa Omega Chapter, Alpha Kappa Alpha Sorority, Greensboro, N.C., 1969.

This 32-page book contains articles, photographs, and art samples of 11 Black women, beginning with Edmonia Lewis. In addition there are thumbnail sketches of several artists, with mention of several young Black women artists. A bibliography includes both books and periodicals.

2. Billingsley, Andrew. *Black Families and the Struggle for Survival: Teaching Our Children to Walk Tall*. New York: Friendship Press, 1974.

Published for the Committee on Ministries with Black Families of the Black Christian Education Project of the National Council of Churches. Written from an historical perspective, this book discusses the prevailing strengths of the Black family and their continuing potential for contributing to society in the United States. Includes sketches of several women and families, and suggestions for parenting practices for Black families.

3. *The Black Family and the Black Woman*. New York: Arno Press, 1978.

A bibliography prepared by the Indiana University Library and the Afro-American Studies Department from books, articles and periodicals in the library. Valuable information on the Black woman includes books, articles, and general background material along with records, tapes, and many government publications.

4. Boulware, Marcus H. *The Oratory of Negro Leaders: 1900-1968*. Westport, Conn.: Negro Universities Press: 1969.

An extensive review of the Black demand for full rights in the United States. Discusses those spokespersons considered most eloquent in publicly stating the Black cause to the American public. Contains a section on "Public Addresses of Negro Women."

5. Cade, Toni. *The Black Woman*. New York: Signet Books, 1970.

An anthology of stories, poems, and writings about Black women, by Black women, on a variety of issues, including "Blackness," feminism, sexuality, revolution, education, roles and relationships with Black men. Contributors include Nikki Giovanni, Alice Walker, and Abbey Lincoln.

6. Chafe, William H. *Women and Equality: Changing Patterns in American Culture*. New York: Oxford University Press, 1977.

The principal focus of this book is on "the nature of social control and social change" in the United States, with women as the primary reference group. It includes a schematic overview of women's history from colonial times to mid-twentieth century, and explores the impact of sex and race on the process of social change and social control.

7. Daniel, Sadie Iola. *Women Builders*. Revised and enlarged by Charles Wesley and Thelma D. Perry. Washington, D.C.: The Associated Publishers, 1970.

Contains sketches of Black women who have contributed to the development of Black youth in the United States. The enlarged edition adds five biographies, including Ida Wells Barnett, Harriet Tubman, and Mary McLeod Bethune.

8. Jannett, Sylvia G., ed. *Profiles of Negro Womanhood*. Yonkers, N.Y.: Educational Heritage Publishing Co., 1964.

This volume from the Negro Heritage Library contains biographical sketches of Black women who have been participants in the struggle in a variety of areas, including education, art, entertainment, and politics.

9. Davis, John P., ed. *The American Reference Book*. Englewood Cliffs, N.J.: Prentice Hall, 1970.

This volume from the Negro Heritage Library discusses a range of issues impacting on the Black woman, and provides some sociological analyses regarding family, employment patterns, and Black women's participation in the struggle for civil rights. Especially recommended is Chapter 13, "The American Negro Woman," by Jeanne Noble.

10. Davis, Lenwood G. *The Black Woman in American Society: A Selected Annotated Bibliography*. Boston: G.K. Hall & Co., 1978.

This bibliography includes selections examining the changing role of Black women in American society, with special attention to autobiographical works. Includes a directory of national organizations of Black women and information on libraries with major Black history collections.

11. Frazier, E. Franklin. *The Negro Family in the United States*. Chicago: University of Chicago Press, 1973.

A classic study of the Black family in the United States, first published in 1939. Frazier argues that the Black family must be understood in the context of the social conditions that shaped it, and provides an in-depth analysis of many of those forces.

12. Hill, Robert. *Black Families: Their Strengths and Stability*. New York: Emerson-Hall Publishers, 1972.

Seeks to explode several prevailing myths regarding the Black family through a careful examination of available data on a series of issues, including kinship bonds, work orientation, and family roles. Hill takes to task some of the research on Black families, calling it "clothing distortions in the garb of sociological legitimacy."

13. Lerner, Gerda, ed. *Black Women in White America*. New York: Random House, 1972.

Included in this collection of documents, letters, speeches, poems, essays, articles, and excerpts from books and magazines from all over America are the thoughts written and delivered by American women, most of whom are black. The time ranges from the 1830s to the 1970s - from slavery to free women. Practically all aspects of the lives of black women are covered, including their many achievements.

14. Mossell, W.F. *The Work of Afro-American Women*. Freeport, N.Y.: Book for Libraries Press, 1971.

First published in 1894, this book was clearly written by a Black woman of leisure. Wide-ranging in content, it includes a discussion of Black women of note of the period, an annotated list of the literature of Black Americans available at that time, several treatises on a variety of subjects, and verse by the author.

15. Noble, Jean. *Beautiful, Also, Are the Souls of My Black Sisters: A History of the Black Woman in America*. Englewood Cliffs, N.J.: Prentice Hall, 1978.

Discusses the African heritage, the middle passage, slavery, and reconstruction in light of the struggle against both racism and sexism. Analyzes some of the issues currently facing Black women, including women's liberation, Black male chauvinism, and Black female sexuality.

16. Reid, Inex Smith. *Together Black Women*. New York: Emerson Hall, 1972.

A "comprehensive study of the lives and thoughts of Black women" in the United States. Based on a survey of Black women throughout the country who were considered "militant" (circa 1972), the study provides an analysis

of responses to a range of issues, including capitalism, economic development, pan-Africanism; and seeks to explode several dominant myths about Black women, including "the Black matriarchy," "Black male emasculation by Black women," and the stereotype of the "militant Black woman."

17. Staples, Robert. *The Black Family in America*. Chicago: Nelson Hall Publishing Co., 1973.

This portrait of Black womanhood in the United States examines a series of issues, including parenting, socialization practices, and the portrayal of the Black female in literature; and addresses a variety of myths regarding Black womanhood.

18. Watkins, Mel, and David, J. *To Be a Black Woman: Portrait in Fact and Fiction*. New York: William Morrow Co., 1970.

A collection of sociological essays, poetry, fiction, and excerpts from autobiographies of Black women. The collection aims to depict the experience of Black women in the United States. From slavery to the current engagement in the Civil Rights struggle, these selections explore the myths, the stereotypes, the burdens and the pain experienced by Black women in the United States.

Periodicals

19. Clark, H. John Henrike. "The Black Woman: A Figure in World History," *Essence*, May 1971, pp. 27-29.

This three-part series explores the leadership roles played by Black women historically, even in Biblical and ancient African literature.

20. Special Issues on *The Black Woman* (December 1971) and on *Black Women's Liberation* (March-April 1973), *The Black Scholar*.

The views of Angela Davis and Shirley Chisholm on the role of Black women of the past and present and their attitudes toward dealing with their problems are among the essays and statements of distinguished Black women included in *The Black Woman*, along with an annotated bibliography. *Black Women's Liberation* focuses its attention on the relationship between sexism and racism, discussing the Black male, Black stereotypes, and the Black middle class. Mae C. Kind and Barbara Sizemore are contributors.

Materials on Other Minority Groups

Books

1. *Amerasia Journal*. Spring 1974.

This issue of the journal is entirely devoted to women. It contains information concerning the issues which affect the Asian American woman. It can be obtained by writing to: Asian Women's Class, 3405 Dwinelle Hall, University of California at Berkeley.

2. *Asian Women*. Berkeley: University of California, 1971.

This is an anthology of writings compiled by Asian women. It contains articles which deal with history, politics and other issues which affect Third World women. For information on how to obtain this book, write to: Asian Women's Class, 3405 Dwinelle Hall, University of California at Berkeley.

3. Brown, Dee. *Bury My Heart at Wounded Knee, An Indian History of the American West*. New York: Bantam Books, 1971.

The author presents a moving and dramatic account of the Native American experience between 1800 and 1890. The narrative recounts the conquest of the American West by the white man and the brutality and violence which almost annihilated the Indian nations.

4. Crowell, Suzanne. *Civil Rights Digest, Sexism and Racism: Feminist Perspectives*. Vol. 6, No. 3, Spring 1974.

This issue is devoted to the minority women of America and their struggle in this society. The issue contains articles on the Puerto Rican woman, the Native American woman, the Chicana, and the Asian woman. Such issues as sex-role stereotyping, history, discrimination and male/female roles are addressed throughout the issue. For information on how to obtain copies of this issue, write to: U.S. Commission on Civil Rights, Washington, D.C. 20425.

5. *La Igualdad de Derechos y Oportunidades de la Mujer Puertorriquena*. San Juan: Commission on Civil Rights of Puerto Rico, 1972.

This is a comprehensive survey of the status and position of women in Puerto Rican society. Such issues as education, employment, economics, legal status, marriage and the family are covered, as well as recommendations for change. Also included are biographies of women and a bibliography.

6. Moreno, Dorinda (Ed.). *La Mujer En Pie de Lucha: Y la Hora es Ya!* Mexico: Espina del Norte Publications, 1973.

Written primarily in English, with certain works in Spanish, this book presents a collection of historical writings, poetry and art dealing with numerous aspects of Third World women. Topics include issues such as women's liberation, women in politics, and women in art. The anthology also includes an excellent bibliography. While the publication is no longer in print, copies are available on loan to educators only by writing to: 725 Rhode Island, San Francisco, California 94107.

7. "Project on the Status and Education of Women: Minority Women and Higher Education, Reports 1-3." Washington, D.C.: Association of American Colleges, March 1975.

Report number one reviews myths held concerning Black women in higher education and discounts them through statistical data. Report number two focuses on the Spanish-speaking woman in three categories: Chicanas, Puerto Riquenas and other Spanish origin, and cites statistical data concerning these women. Report number three offers selected readings pertaining to Black and Spanish-speaking women. Copies of these reports can be obtained by writing to: Association of American Colleges, 1818 R. Street, N.W., Washington, D.C. 20009.

8. Ribes Tovar, Federico. *The Puerto Rican Woman*. New York: Plus Ultra Educational Publishers, Inc., 1972.

The author presents the history of the Puerto Rican woman. Information is provided on the influence of the Spanish, slavery, conquest, cultural life and politics.

Periodicals

9. *Akwesasne Notes*. New York

This is a periodical published five times a year. It provides information concerning contemporary issues which affect Native Americans as well as resources which are available. Information on obtaining this publication can be found by writing to: Mohawk Nation, via Roosevelttown, New York 13683.

10. *Indigena*. California

This is a newspaper which is published quarterly. It provides information concerning Native People of the Americas, from Canada to South America. Information concerning this publication can be obtained by writing to: Information on the Native People of the Americas, P.O. Box 4073, Berkeley, California, 94707.



SENSITIVE ISSUES

SENSITIVE ISSUE: HAVE WOMEN COME A LONG WAY?

Concern: Isn't this issue stale? Because of legislation and women's liberation, women are no longer in the Dark Ages socially or economically. They have all the rights of men plus some privileges usually denied to men -- like alimony and child support and protective legislation.

Background Information

All that Glitters ...

In 1972, the reported median annual earnings of men of all races in our society were substantially higher than the earnings of women. The least difference was between black men and women; the greatest among Spanish speaking men and women. In 1976, white women earned 56.3% of the pay of white men; minority women earned 49.6% of the salary of white men.¹ This gap in wage rates is *increasing*, not decreasing. In 1970, women of all races earned 59% as much as men; in 1956, women earned 63% as much as men.²

Women are the last hired and the first fired, if they get hired at all. The unemployment rate for 16- to 19-year-old minority women, who suffer from a triple burden of youth, sex and race, was 37.9% in December, 1975. For women between the ages of 20 and 24, the rate improved to only 19%.³

Barbara Bergmann, Economics Professor at the University of Maryland, testified in hearings on economic problems of women before the Joint Economic Committee of the U.S. Congress in July, 1973:

"The relative economic position of working women has been worsening and is going to worsen further, unless a program which gets to the heart of their problems is created and vigorously enforced. The Economic Report of the President of January, 1973 tells us (1) that women's unemployment is 35% above men's and that the male-female unemployment differential is getting worse, (2) that women's earnings are 60% of men's and the trend in the ratio of women's to men's wages is downward, (3) that there has been no progress

in breaking down occupational segregation despite five years of campaigning by the women's movement, and (4) that millions of women and their children who live in households without men are in dire material need..."⁴

Work Status

An examination of several occupational fields yields discouraging information on the status of work opportunities for women. The Commissioner of Insurance for Pennsylvania, in a 1973 report on the status of women in the insurance industry, where women comprise 48.3% of all employees, revealed that women for the most part worked in office and clerical jobs (nearly 86%) as opposed to men (only 12% worked in such positions). "Among men, sales was the single largest concentration of workers: almost 30% of the male work force held sales jobs, compared to less than 2% of the female work force. Sales is a vital part of this industry, yet women were hardly represented in these jobs in 1970... Among the male half of the insurance work force, 23% were in jobs classified as officials and managers. Among women workers, less than 3% were in such jobs. Women insurance workers in 1969 had median earnings that were less than half that of men's earnings - \$4,803 for women compared to \$10,203 for men. In Pennsylvania, only 416 of 30,000 women insurance workers reported earning over \$10,000 in 1969, while 18,000 of the 38,000 male insurance workers earned over \$10,000 that year."⁵

In the broadcast industry, women held 26% of the positions in 1975. Yet in the top four job categories, they held only 13% of the jobs.⁶

In the arts, length of training for men and women differs by only a few months, but median earnings range from \$1,000 a year higher for male actors to \$6,000 - \$7,000 a year higher for male museum personnel, designers, and architects.⁷

A study by the Task Force on Women in Architecture in 1975 found that "men's salaries were on the average 61% higher than women's; and there was a general lack of internship opportunities for women, with advancement for women architects usually stopping at the lower middle echelons. The task force... also noted stereotyping of a special kind, such as the belief that women are more capable of designing residences, kitchens; or reluctance to send women

architects to building sites on the assumption that prejudicial contractors and construction workers would prevent her from doing her job..."

A 1974 study by the Women's Conference Committee of the Screen Actor's Guild found that on all stations of the three major commercial television networks in Los Angeles over a typical month, 71.5% of all roles were male and 28.5% female, an even lower proportion than on the stage. The study also found that in television commercials men outnumbered women two to one as performers.

Women Workers in Public School Education

In education women compose the majority of workers (67% in 1970-71). In 1971, 15% of public school principals were women. Their distribution ranged from 19% female principals (and 34% assistant principals) in elementary schools to less than 2% female principals in senior high schools. In the elementary schools the 19% figure was down considerably from 1928, when 55% of the principals were women.⁸

Seven percent of deputy, associate or assistant superintendents in 1970-71 were women; according to one survey, 1% of local school superintendents were women; another survey reported 6%. On the average, the paychecks of women administrators were \$5,000 less than those of their male counterparts that year.

Figures for 1976-77 show that only 13% of public school principals, 15% of administrators, but 66% of teachers are women. A December 1976 *Newsweek* article on working women states that women teachers in secondary schools earn only 81% as much as men.

Women in Elected and Appointed Government Jobs

Women hold, roughly, only 5% of all local, State and Federal elective positions though they comprise 53% of the voting population and make up 39% of the U.S. Labor Force.⁹ A recent study (1975) by the Center for American Women and Politics at Rutgers University discovered that the proportion of women appointed to regulatory and advisory boards and commissions, which help to establish

policy at all levels of government, varied from a low of 8% in Mississippi to a high of 23% in Arizona, Iowa, Hawaii and Washington.

Low Status Jobs: "Women's Work"

According to Barbara Bergmann, the economist quoted earlier, the major reality behind the inferior and worsening relative position of women in the labor market is the persistence of employers' notions about which kinds of jobs are "women's work" and which kinds of jobs are "men's work." The direct result is an extreme degree of occupational segregation: currently about 70% of women work in occupations in which women predominate, or are over-represented,¹⁰ and about 70% of men work in occupations in which men predominate.

In 1890, women were "in their place" in clerical jobs, in elementary teaching, in nursing, in light factory work, as retail sales clerks, in domestic work. The same list is appropriate today, although since 1890 women's labor force participation rate has grown from 18% to 44% and women have gone from 17% of the total labor force to 46%. Despite some expansion in demand within some women's fields, the inevitable result has been the overcrowding of those relatively few jobs in which women are unreservedly acceptable.

Women fill the vast majority of clerical, bank teller, cashier/bookkeeper, payroll and timing clerk positions. These are often dead-end jobs. The International Women's Year Commission has recommended that employers provide career ladders to other professional and technical posts and that information about all types of job and training opportunities be provided to all employees, with supervisors rated on their attention to the career development of their employees.¹¹

The Dictionary of Occupational Titles (DOT) is a listing of titles and rating of tasks of over 20,000 jobs. It is widely used in private industry and some state and local governments. Day care worker is not listed in the DOT--kindergarten worker, the closest description, was assigned the lowest skill code. Dog trainers were rated higher than foster mothers, and generally work which required mothering and homemaking skills - including professional

jobs in education, health and welfare work - were classified as custodial or menial work, also at the lowest skill level. Foster mother and homemaker were classified as maids. Large areas of women's work -- such as day care work--are ignored completely. Unpaid work by homemakers and mothers is not considered among various skill-developing experiences. So much for the notion that the status of mother and homemaker is high in our society.

Sex Segregation: What Price?

"Overcrowding in the few 'women's' occupations translates into lower wages and higher unemployment rates for women. The demand for women's labor is kept artificially low because of their virtual exclusion from certain fields-- medicine, law, engineering, dentistry, supervisory and executive positions, the crafts--and the supply of women to the few fields where they are welcome is artificially increased thereby. I would venture to say that the ideal of equal pay for equal work cannot be achieved without a far broader acceptance of women into jobs from which they have been excluded by discrimination.

"Just as occupational segregation and the overcrowding it enforces means that women get 30 to 40% less pay than men of similar educational background and ability, so also it is largely responsible for the high unemployment rates that women suffer, and for the increasing gap between men's and women's unemployment rates. Women's unemployment rates depend first and foremost on the balance between the number of jobs that employers are willing to fill with a woman and the number of women who want jobs. The increase in the proportion of the labor force which is female has outpaced the increase in the proportion of job slots open to women, and it is this disparity which has been the principal cause of the adverse developments in women's unemployment rates. The statistics on female unemployment understate the problem, because some women with no job or a job at poverty wages simply withdraw from the labor force and go on welfare."¹²

Female Entrepreneurs

The woman who goes into business on her own encounters obstacles when she attempts to land government contracts; in 1975 the chairman of the U.S.

Commission on Civil Rights wrote: "Our investigations reveal that minority and female-owned firms encounter problems of staggering proportions in obtaining working capital necessary for effective marketing and bidding."

The Union Picture

In the unions, the picture is bleak. A grandmother who had been a member of the International Ladies Garment Workers Union, whose membership is 80% female, testified in Massachusetts in 1975 that "The men in our union have virtually closed all the doors to advancement; the best they will allow us is token recognition and meaningless duties." The ILGWU has one woman on a 23 person international board (4 1/2% representation). The Amalgamated Clothing Workers of America double that proportion with 2 women in a 20 member national board. Its membership is also 80% female, but only half its locals are headed by women. "A 1973 survey made by the Women's Bureau, Department of Labor, shows that of 4,800 reported positions on top union governing boards, only 350 jobs were held by women."¹³

Training for the Future

In the fall of 1977, female enrollment in colleges and universities surpassed male enrollment by 2%. Women composed over 30% of law school enrollees (up from 3.8% in 1963 and 15.8% in 1973). In 1977 women received substantial proportions of bachelor's (47%) and master's (45%) degrees, but they represented only 22.9 of all Ph.D. recipients--four up from 14% in 1971.¹⁴ In the forties, women received 20% of Ph.D.'s. In medical school, female enrollment grew from 9.1% in 1969, to 19.7% in 1973, to 25.5% in 1977.¹⁵

In 1971, the President of Carnegie Corporation pointed out that women comprise 75-90% of the qualified students who don't go on to college, even though they finish high school in greater numbers than men. A 1972 U.S. Office of Education report found that programs under the Manpower Development and Training Act and the Vocational Education Act channeled women into low-paying jobs, and that Office of Education funds paid for sex-biased career tests and vocational guidance materials and information. A foundation vocational

training representative testified in 1975 that of 136 Office of Education programs, girls were a majority of enrollees in only 48 areas.¹⁶

Critics of vocational education claim that while many V.O.E. programs are inadequate to train males, they are worse for females. Females traditionally have been steered into clerical, homemaking and food, personal services and cosmetology courses; these jobs pay substantially less than jobs in male dominated fields such as computer programming, electronics, auto mechanics, drafting, household repair, welding, etc. "In 1972, 3 out of every 4 girls in vocational education programs were in homemaking or secretarial courses. Boys were most likely to be trained for unionized jobs which in general have greater compensation and security than others."¹⁷ Hearings in 1976 and 1977 on revisions to the vocational education provisions of federal legislation give hope for substantial improvement in this field in the near future. As for athletic training, "for every dollar spent on high school boys' athletics, girls' programs generally get a dime or less."¹⁸

Alimony and Child Support

As of 1975, only 14% of divorced women were awarded alimony; less than half of those collected regularly. Only 44% of divorced mothers were awarded child support and only 47% of these collected regularly. Less than half of the financial support for children in divided families came from fathers.¹⁹

Footnotes

1. Women's Bureau, Department of Labor, *Handbook of Women Workers* (Washington, D.C.: U.S. Government Printing Office, 1975), p. 136.
2. "... the median annual income for all year-round, full-time civilian women workers declined from 63.3% of the income of all year-round, full-time civilian men workers in 1956 to 58.6% in 1969." From Abbott L. Feriss, *Indicators of Trends in the Status of American Women* (New York: Russell Sage Foundation, 1971).
3. From *To Form a More Perfect Union: Justice for American Women*, a report of the National Commission on the Observance of International Women's Year (1976), p. 70.
4. Joint Economic Committee, U.S. Congress, *Hearings on Economic Problems of Women* (Washington, D.C.: U.S. Government Printing Office, 1973), p. 54.
5. Statistics cited from U.S. Census of Population, 1970, PC (1) 1940, Detailed Characteristic, Pennsylvania Tables 188 & 189. Quoted in *Hearings on Economic Problems of Women*, pp. 163-164.
6. FCC Press Release, March 5, 1976. Cited in *To Form a More Perfect Union*, p. 22.
7. Ralph Jennings and Veronica Jefferson, *Television Station Employment Practice* (Office of Communication, United Church of Christ, January 1976), p. ii. Cited in *To Form A More Perfect Union*, p. 22.
8. NEA Research Division, *Research Reports 1971-R5*. Reported by Jacqueline Parker Clement in *Sex Bias in School Leadership* (Evanston, Ill.: Integrated Education Associates, 1975).
9. Center for American Women in Politics, *Women in Public Office: A Biographical Directory and Statistical Analysis* (New York: R.R. Bowker and Co., 1976), p. xx.
10. An occupation was defined as having an over-representation of women if women had 45% or more of the jobs in that occupation in 1960, a year in which women were 32% of the labor force.
11. *To Form a More Perfect Union*, p. 61.
12. *Hearings on Economic Problems of Women*, p. 54.
13. *To Form a More Perfect Union*, p. 45.

14. *Projections for Education Statistics to 1985*, National Center for Educational Statistics, 1977.
15. *Admissions Action Summary Report*, September 1977, published by the Association of American Medical Colleges, Division of Student Services.
16. *To Form a More Perfect Union*, p. 54.
17. *Sex Equality in School*, American Association of School Administrators, Executive Handbook Series, Vol. V, 1975, p. 13.
18. *Education for Survival* (Washington, D.C.: National Education Association, 1973), p. 15.
19. Citizen's Advisory Council on the Status of Women, "The Equal Rights Amendment and Alimony and Child Support Laws" (Washington, D.C.: U.S. Government Printing Office, 1972).

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Joint Economic Committee, U.S. Congress. *Hearings on Economic Problems of Women*, Parts I and II (Washington, D.C.: U.S. Government Printing Office, 1973). Full of appalling testimony by highly credentialed officials and academics.

To Form a More Perfect Union: Justice for American Women, a report of the National Commission on the Observance of International Women's Year (1976). See especially pages 40-67 and 90-109 for a very readable summary of current statistics, experiences.

SENSITIVE ISSUE: BUT KIDS ARE DIFFERENT NOW

Concern: Why are we focusing on the need to change traditional roles when young people today are so different than we were? I doubt that they hold the same sex-role stereotypes we had when we were young.

Background Information

Research Findings: Elementary Students

In 1971 and 1972 Lynne Iglitzin, a political scientist at the University of Washington, studied the sex-role views of fifth graders in Seattle. More than half the children thought certain jobs should only be held by men (bosses, taxi drivers, mayors, lawyers, factory worker) and others only by women (nurses and house cleaners). In the home, the children thought men should pay bills, fix things, and weed the garden, while women should wash dishes, cook, dust, scrub floors, get up at night with a sick child - and even take out the garbage.

Ninety percent of the children saw boys as more aggressive, and 75% believed girls were kinder. Boys aimed to be craftsmen, engineers, scientists, doctors, lawyers, dentists, athletes and pilots, while girls aspired to be teachers, artists, stewardesses, nurses and veterinarians.

Only 6% of the girls studied planned to be just housewives and mothers, yet when they were asked to describe a typical day's activities for them as an adult, 38% of the girls emphasized domestic activities (as opposed to 14% of the boys). Boys focused more exclusively on details of career and job. More girls who visualized careers also saw themselves as mothers, with no concrete ideas about the problems of juggling both roles. Iglitzin noted that children of working mothers had more liberal views on sex roles and that girls were less stereotyped than boys. However, only 10.6% of girls and 14.7% of boys felt a woman should work "anytime she wants to".¹

Another researcher (Looft, 1971) asked 6- to 8-year-olds what they wanted to be when they grew up and found that boys named a wide variety of occupations (the two most popular choices, football player and fireman, represented only 10% of the responses while the girls showed striking overlap - 75% of them named either nurse or teacher.²

Earlier Than You Think

Marcia Guttentag in 1975 found that kindergartners she surveyed believed that "men and women had different jobs and spent their time doing different things. A woman could not be an aviator and a mother, and a father always went to work, except on weekends, when he would play with the children."

Fifth graders believed "that women could have jobs, but that sometimes, women were not good at their work and sometimes had to desert helpless children to have jobs. (They) always put men and women in sex-stereotyped private routines and hobbies. Boys and men were ascribed particularly restrictive socio-emotional roles: they lacked problems, they were active in sports and they were seen as economically successful." Fifth-grade girls placed more emphasis on the social and emotional aspects of life, and had a tendency to believe they were less socially desirable than they would like because they were less beautiful than they should be.³

Ninth graders of both sexes believed socio-emotional roles were important for men as well as women. Girls strongly believed women should be able to work, "while boys were suspicious of employed women. Girls often presented the women in a dual career and marriage situation...they were privately sure that they were ugly, although they wanted to be beautiful, that is, socially desirable."⁴

Together We Can Findings

While collecting children's views, poetry, and art for the filmstrip "Stop. Look. Listen," the Together We Can staff found that boys and girls felt boys could grow up to engage in a much wider range of careers than girls; that what boys liked best about being a boy was that they are physically superior to girls (girls tended to agree with this perception). Some elementary age girls felt they had an advantage over boys in that they could do both feminine things (cook, play with dolls) and masculine things (play baseball) while boys couldn't play with dolls without being ridiculed.

The children felt that girls were afraid of at least four times as many things as boys (burglars, snakes, high places, insects, etc.). Their heroes still were

chosen primarily for physical prowess and their heroines for looks (although quite a few female athletes were chosen). The students also expressed strong feelings about the social pressures each sex receives to fit stereotypes. Some pressures they mentioned were: boys are expected to do all the hard physical tasks while girls are assigned cooking and dishwashing; girls are expected to stay clean and be sweet, while boys must be tough and "macho"; girls have to assume most of the responsibility for child care while boys are pressured to earn the living for the family.

According to the research and the project staff's experiences in working with students, stereotypes and pressures still abound, and students are responsive to them.

Footnotes

1. Lynne B. Iglitzin, "A Child's Eye View of Sex Roles," *Today's Education*, 1972, 61 (9), pp. 23-25.
2. Terry Saario, Carol Nagy Jacklin, Carol Kehr Tittle, "Sex-Role Stereotyping in the Public Schools," *Harvard Educational Review*, Vol. 43, No. 3, August 1973.
3. Helen Bray and Marcia Guttentag, "Teachers as Mediators of Sex-Role Standards," *Beyond Sex Roles*, Alice Sargent, ed. (St. Paul, Minn.: West Publishing Co., 1977).
4. Marcia Guttentag and Helen Bray, *Undoing Sex-Role Stereotypes: Research and Resources for Educators* (New York: McGraw-Hill Book Co., 1976). Chapters 1 and 7 describe the sex-role stereotyping present in children prior to intervention.

SENSITIVE ISSUE: I LIKE THE STEREOTYPE

Concern: What's wrong with the way things are now? I like being (masculine/feminine) and I prefer (feminine women/masculine men). What will changing things do to male-female relationships?

Background Information

It's Okay Until....

Some people do fit the stereotyped images of male and female roles. However, situations and people change -- for example, a person quite happy in a traditional role suddenly may be widowed or divorced or "empty-nested" (when their children leave home). With such changes they often experience economic and/or social distress because they are not trained to expand beyond the functions and attitudes of their stereotyped roles.

Congresswoman Martha Griffiths in Hearings before the Joint Economic Committee of the U.S. Congress on Economic Problems of Women in 1973 quoted an article in *U.S. News and World Report* "which shows that the number of widows from 1965 to 1972 went up 3 percent; divorced and separated females heading families, up 58 percent; and single females heading families, up 80 percent... That amounts to something like 6 or 7 million women. The failure to train those women for jobs means that you have to support many of them on welfare, and all those children."¹ Because things have a tendency to change despite our wishes, it is advantageous to be flexible and adaptable. Sandra Bem, in her research on the effects of sex-typing on individual flexibility and openness to different kinds of situations, found that persons who rated themselves as *most* masculine or feminine were *least* able to react flexibly and appropriately in situations which did not fit their stereotyped images. Their ability to negotiate unusual situations were impaired by their high degree of conformity to the standard for their sex.²

Costs: Mental Health

The long-range destructive effects of rigid sex-typing show up in differential mental and physical health, suicide and criminal behavior patterns among males and females.

Janet Saltzman Chafetz in *Masculine/Feminine or Human?* describes some of the prices for males: "Young males suffer a number of costs in the process of trying to establish their masculine identity. According to Sexton (1969), as children, males outnumber females in mental health institutions at a rate of 2 to 1...Male youth are far more frequently adjudged delinquent; they comprise the vast majority of school discipline problems; they have reading and general learning problems about twice as frequently as girls."³

The two-to-one ratio of males to females in mental institutions is reversed for adults. Phyllis Chesler, a psychologist, documents in *Women and Madness* "the extent to which women, more than men, and in greater numbers than their existence in the general population would predict, are involved in 'careers' as psychiatric patients: women who are having 'nervous breakdowns,' crying fits, temper tantrums, paranoid delusions; women who attempt suicide, take unknown quantities of drugs to smother their anxieties, their hostilities, their ambitions, their panics, their sexual unhappiness - and their visions. In 1969, American women comprised 62 percent of the adult (ages eighteen to sixty-four) population in outpatient clinics, 61 percent of the adults in private hospitals, and 60 percent of the adults in general psychiatric wards. Women of all ages comprised 50 percent of the adults in state and county hospitals - where they returned more frequently and were detained for longer periods than their male counterparts. Adult women currently compose two-thirds of the patients in Community Mental Health Centers and in private psychotherapeutic treatment."⁴

Chesler analyzes the typical female and male symptoms: "Studies of childhood behavior problems have indicated that boys are most often referred to child guidance clinics for aggressive, destructive and competitive behavior; girls are referred...for personality problems such as excessive fears and worries, shyness, timidity, lack of self-confidence and feelings of inferiority. Similar,

sex-typed symptoms exist in adults also: "(Men display) a destructive hostility toward others, as well as a pathological self-indulgence and women express a harsh, self-critical, self-depriving and often self-destructive set of attitudes."⁵

In short, women tend to become depressed and men aggressive in mental illness, acting out their stereotypical limitations even in mental illness. Chesler notes that the research of Dr. Pauline Burt (1970) on depression in middle-aged women "found that such women had completely accepted their 'feminine' role - and were 'depressed' because that role was no longer possible or needed."⁶

Costs: Suicide and Attempts

Sixty-nine percent of attempted suicides in the U.S. are by females; 70 percent of completed suicides are by males, according to one study Chesler cites. The same study found that housewives comprised "the largest single category of both attempted and completed suicides and, further, that about five times as many widows commit suicide as attempt suicide (20% vs. 4%). Twice as many widowers commit suicide as attempt suicide (6 percent vs. 3 percent)."⁷

Males tend to commit suicide when they feel most powerless, economically and/or in their sex role. The highest rate is for non-white males between fifteen and twenty-five, who also have a very high unemployment rate and are often pressured socially to be sexual conquerors and heroes. Retired or unemployed older males are likewise good candidates for suicide attempts. During the stock market crash in the twenties apparently only male bodies hurled out Wall Street windows.

Males die far more frequently in accidents in sports, on motorcycles and in cars, and through physical violence with knives and guns. Deaths from 'stress-related' diseases are also more frequent in males than in females. Heart disease is at least twice as frequent in males.

"The pressures on males to 'succeed' in a highly competitive world of work create tremendous stress; in the final analysis, few males can ever sit back and say, 'I've arrived; I am a success; now I can relax.' ...Heart attacks,

high blood pressure, and other circulatory diseases probably result in part from such pressures. They undoubtedly also contribute to the much higher rates of alcohol and drug abuse among males, which in turn hasten death, and they are reflected in the higher male suicide rate".⁸

"Empty-nested" mothers and retirement age men both display higher rates of mental disturbance exactly at the points when they lose their stereotyped roles of nurturer (women) and provider (men).

Subtle Effects: Female Self-Concept, Achievement, Respect

Even if there is no drastic external change or condition which causes the traditional role to crack, there are internal costs to women who conform to the stereotype, according to Jo Freeman: "A study which asked men and women to choose out of a long list of adjectives those which most closely applied to themselves showed that women strongly felt themselves to be uncertain, anxious, hasty, careless, fearful, dull, childish, helpless, sorry, timid, clumsy, stupid, silly and domestic. On a more positive side, women felt that they were sympathetic, pure, generous, affectionate, loving, moral, kind, grateful and patient."⁹

A study of research on sex differences in young children found that girls registered "sensitivity, conformity to social pressures, responses to environment...low levels of aspiration, compassion for the underprivileged, and anxiety." In comparison to boys, girls were also more "nervous, unstable, neurotic, socially dependent, submissive, had less self-confidence, had lower opinions of themselves and girls in general, and were more timid, emotional, ministrative, fearful and passive..." Whereas boys tend to consider their successes a result of their own efforts, and their failures a result of "bad luck or outside causes", girls "blame themselves for failure but attribute success to outside causes or luck."

Even though girls make consistently better grades than boys until late high school, their opinion of themselves grows progressively worse with age and their opinion of boys and boys' abilities grows better. Conversely, boys have an increasingly better opinion of themselves and a worse opinion of girls as they grow older.

Matina Horner did pioneering work in exploring the "motive to avoid success" among bright college women. She found that female undergraduates rarely identified with the success of another female in a traditionally male sphere (medical school). They tended to suspect fraud as the cause of the success or social ostracism and misery as the result. Male students, by contrast, accepted a male success in the same context as natural, and identified with the success and its rewards.¹⁰

Phillip Goldberg and other researchers demonstrated that both males and females rate the same piece of work higher when they believe the creator was male.¹¹

Effects of Pressures on Males

Higher delinquency rates and underachievement among boys suggest that boys have a tough time with the stereotypes. As Ruth Hartley demonstrates in her research,¹² the male ideal is very demanding indeed. Eight- to eleven-year-old males felt they "were supposed to be able to fight, be athletic, run fast, play rough, be smart, know what girls don't know, know how to stay out of trouble, be noisy, get dirty, be naughty and not cry or be softies." Conflicting demands, one might say.

Julius Lester recounts the agonies of growing up as a small, thin, unattractive, timid male in a society where he was supposed to be tall, strong, combative and assertive with girls.¹³ "I tried to be a boy and spent many childhood hours pummeling my hardly formed ego with failure at cowboys and Indians, baseball, football, lying and sneaking out of the house."

Hartley believes that boys choose to try to fulfill these demands because the alternative, being like girls, is even less appealing. They feel girls are to "stay close to home, be clean, play quietly, be often afraid, cry when scared or hurt, spend a lot of time playing with dolls and learn to cook, sew and take care of children."

She feels it is not at all surprising that boys experience great anxiety, even panic, at the thought of appearing like girls. "When he sees women as weak, easily damaged, lacking strength in mind and in body, able to perform only the tasks which take the least strength and are of least importance, what boy in his right senses would not give his all to escape this alternative to

the male role? For many, unfortunately, the scramble to escape takes on all the aspects of panic, and the outward semblance of nonfemininity is achieved at a tremendous cost of anxiety and self-alienation..."

She concludes that the high degree of hostility toward females among her subjects, "their manifest anxiety about their adequacy, and their marked inflexibility, suggest a dismaying prognosis for their future adjustment in a society where feminine roles are changing rapidly." She believes the widespread existence of the socialization pressures and "the intense anxieties shown by adults concerning possible failures in 'maleness' in boys, give us little reason to hope that amelioration of those difficulties will be swift or simple."

Implications for Male-Female Relationships

Several male spokesmen for liberalizing sex roles (Warren Farrell of *Beyond Masculinity*,¹ Myron Brenton in *The American Male*² and Marc Feigen-Fasteau of *The Male Machine*³) agree with Janet Saltzman Chafetz that exaggerated differences in sex roles have complicated and burdened male-female relationships. "It is difficult to imagine a genuine loving relationship involving the stoical, unemotional, instrumentally oriented, dominating, aggressive, and competitive creature of the masculine stereotype. Moreover, both males and females view a husband's primary function as that of provider; there is no socially defined and sanctioned expectation that he confide, comfort, or share, and without these there is scarcely 'love'. It is, of course, equally difficult to imagine a male developing deep respect for the scatterbrained, passive, dependent, vain creature who would be 'feminine'."¹⁷ All these authors argue that male-female relationships benefit from less traditional approaches to sex roles.

Footnotes

1. Joint Economic Committee, U.S. Congress, *Hearings on Economic Problems of Women* (Washington, D.C.: U.S. Government Printing Office, 1973), p. 46.
2. Sandra Bem, "Androgyny and the Tight Little Lives of Fluffy Women and Chesty Men," *Psychology Today*, September 1975.
3. Janet Saltzman Chafetz, *Masculine, Feminine, or Human?* (Itasca, Ill.: F.E. Peacock, 1974), p. 65. See "Stereotypes and Stigmas" for psychological and behavioral costs of relationships, and "Romantic Relationships" for views on the stresses on male-female relationships caused by sex-role stereotypes.
4. Phyllis Chesler, *Women and Madness* (New York: Avon, 1972), p. xxii.
5. *Ibid.*, pp. 39-40.
6. *Ibid.*, p. 44.
7. *Ibid.*, pp. 48-49.
8. *Masculine, Feminine, or Human?*, p. 65.
9. Jo Freeman, "The Social Construction of the Second Sex," *Sexism and Youth*, ed. Diane Gersoni-Stavn (New York: R.R. Bowker, 1974). Excellent review of the research on the effects of stereotyping on females.
10. Matina Horner, "Fail: Bright Women," *Psychology Today*, September 1969.
11. Phillip Goldberg, "Are Women Prejudiced Against Women?" *And Jill Came Tumbling After: Sexism in American Education*, ed. Judith Stacey, Susan Bereaud, and Joan Daniels (New York: Dell, 1974).
12. Ruth E. Hartley, "Sex Role Pressures and the Socialization of the Male Child," *And Jill Came Tumbling After: Sexism in American Education*, ed. Judith Stacey, Susan Bereaud, and Joan Daniels (New York: Dell, 1974). Summary of Hartley's research with young males on attitudes toward sex roles.
13. Julius Lester, "Men: Being a Boy," *Sexism and Youth*, ed. Diane Gersoni-Stavn (New York: R.R. Bowker Co., 1974). Personal, humorous account of how it feels when you don't fit the stereotype for your sex.
14. Warren Farrell, *The Liberated Man* (New York: Bantam, 1974). See especially "The Confines of Masculinity" and "The Family: Redefining Motherhood and Fatherhood."

15. Myron Brenton, *The American Male* (Greenwich, Conn: Fawcett, 1966), pp. 185-94. A good overview of the problems for marriages when sex roles are rigid, and the benefits of loosening up.
16. Marc Feigen-Fasteau, *The Male Machine* (New York: Dell, 1975), pp. 73-100. See especially "Marriage and Other Intimate Arrangements," and "Family and Fatherhood."
17. *Masculine, Feminine, or Human?*, p. 65.

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Goldberg, Phillip. "Are Women Prejudiced Against Women?" *And Jill Came Tumbling After: Sexism in American Education*, ed. Judith Stacey, Susan Bereaud and Joan Daniels (New York: Dell, 1974). Report on Goldberg's research with female students who were given identical articles with male and female authors. Female students consistently rated the same article lower when they believed it was written by a woman rather than a man.

Hogner, Steve. "Displaced Homemakers," *Austin American Statesman*, November 21, 1976. D 1. Outlines the plight of women (and a few men) who devote themselves to serving others, and due to death or divorce find themselves without a role or economic support.

Horner, Matina. "Fail: Bright Women," *Psychology Today*, November 1960. (Included in the Brain Food Series.) Summarizes her research on the "motive to avoid success" in bright female undergraduates. Horner found conflicting motives in bright women: they wanted to succeed and achieve, but feared social consequences if they did. The social consequences focused on their relationships with males: they feared success would alienate males. In test situations women did not do as well in competition with men as with other women or simply competing against their own records. In other words, they deliberately sabotaged their own success in the presence of male competition.

SENSITIVE ISSUE: MINORITY RIGHTS AND/OR SEX-ROLE FREEDOM

Concern: Won't focusing on sex-role stereotyping and women's rights fragment the energies of minority people who need to focus on eliminating racial discrimination?

Background Information

The Same Roots

In Western civilization, racism and sexism are both based on the same condition-- a concentration of power in a group selected on the basis of simple biological factors: skin color and gender. Those who are not white males have been excluded from power, regardless of their potential and abilities.

Sociologist Gunnar Myrdal elaborated on the similarities in his book, *The American Dilemma: The Negro Problem and Modern Democracy* (New York: Harper & Row, 1962):

As in the Negro problem, most (white) men have accepted as self-evident, until recently, the doctrine that women had inferior endowments in most of these respects which carry prestige, power and advantages in society.... The arguments (that) were used...have been about the same: smaller brains, scarcity of geniuses and so on.... As in the case of the Negro, women themselves have often been brought to believe in their inferiority of endowment. As the Negro was awarded his "place" in society, so there was a "woman's place".... The myth of the "contented woman" who did not want to have suffrage or other civil rights and equal opportunities had the same social function as the myth of the "contented Negro"....¹

Myrdal saw paternalism as a relic of a pre-industrial way of life -- a social and economic dinosaur made obsolete by the Industrial Revolution but which was living on, drawing slowly toward extinction.

The Double Burden

Thirty years after Myrdal published *The American Dilemma*, Robert Terry, writing in a U.S. Commission on Civil Rights' publication, discussed the connection between the oppression of minorities and of women. He describes "The White Male Club," which is manifested in statistics like these: in 1971 white males

had the lowest unemployment rate (4%), while minority teenage females had the highest (35.5%). The median income from full-time, year-round employment broke down as follows:²

White men	\$9,373	White women	\$5,490
Black men	\$6,598	Black women	\$4,674

A white woman with a B.A. earns less than a black man with a high school education, while a black woman with a B.A. earns less than a black man with an eighth grade education.

From Oppression: New Values

Terry also believes that as a result of their oppression, many minorities and women have developed values counter to those of the "white male club," which they would incorporate into a system that would be more humane, more responsive, more open to all persons.

The white male, Western, highly technological society rewards individual initiative; encourages competition; supports dispassionate, objective, and analytic thinking; and provides for creativity and personal advancement within the system. But many minority people and white women are discovering a different value orientation within themselves because of their oppressed and suppressed positions within the club.

In place of individual initiative, blacks, Chicanos and other groups-- more recently, white women in large numbers -- value communal experience. "No one makes it until the whole group makes it" is a growing conviction among those groups.³

The Double Bind For Blacks

Another reason for minorities to participate in the effort to evaluate current sex-role stereotypes is that they often suffer from a double bind between the sex-role stereotypes and the racial discrimination they experience. For example, the man's role in our society has been to be strong, aggressive, independent, and to support his family. The woman's role has been to be passive, dependent and to tend the home fires. But restricted work opportunities and brutal social sanctions against minority males who are too "aggressive and independent" mean the female has had to take over some, if not all, of the

provider function. Aileen Hernandez, a black woman and former member of the Equal Opportunity Employment Commission, puts it this way:

The unexpected legacy of slavery and racial discrimination is that Black women, unlike their white brothers, have more experiences relating to women of strength and relative economic independence. And Black women, unlike their white sisters, have been forced to play many roles in society -- not just the role of wife and mother. Black men, however, have been made to feel less "masculine" and Black women have been made to feel less "feminine" because they are sharing economic and domestic burdens.⁴

Pauli Murray points out in "Jim Crow and Jane Crow" that the average black woman "has a harder time finding a mate, remains single more often, has less education, earns less, is widowed earlier and carries a heavier economic burden as a family head than her white sister."⁵ (Thirty-six percent of black households are headed by women as opposed to eleven percent of white households.⁶) It is not surprising that this is so, given that "in the age range of greatest marriageability, 25 to 64 years, there are about 85 black males for every 100 black females. Furthermore, the ranks of black males are disproportionately depleted by war, homicides, deaths in accidents, and imprisonment."⁷ Thus the black male dies earlier than the white, has a harder time finding a job, has less education and earns less than his white counterpart. He is first to be laid off in recession.

To add insult to injury, such males are stereotyped as irresponsible and incompetent, while the women are often stereotyped as "loud, obstinate, domineering, emasculating and generally immoral - that old Sapphire image."⁸

We see a necessity to help Black men achieve their personal identity in a world which has emasculated them, but we would be making a tragic error if we assumed that Black men's progress can be accomplished by Black women stepping back. In reality what would result could not be termed progress for the male; it would simply be the illusion of progress for the male and definite retrogression for the female. The movement for Black freedom cannot afford a backward step - by our women or our men. If freedom is to come, it will come by each of us using our full potential to bring it about. Nothing could be more tragic than to miss out on freedom because we decide to play games by the rules of a society which has virtually excluded us. We have a chance to make new rules for the game and we are uniquely qualified to do so. We can say "no" to this society's inhuman and sterile definitions of masculinity and femininity and take a leadership role in defining new human relationships."⁹

Minority women have clearly stated their difficulty in identifying with the middle-class white orientation of some feminists. For example, to criticize

the role of housewife is to demean a role to which many minority women aspire. However, there are common goals: minority feminists have mentioned welfare reform, public day care facilities, abortion-law reform, affirmative action in hiring and salary practices and "redistribution of domestic tasks" as areas in which they can work with white feminists.¹⁰

"Macho" and "Madre" -- Stereotypes for Spanish-speaking Americans

Spanish-speaking Americans have long had to contend with the stereotypes imposed on them by Anglo social scientists and the popular mentality. The female has been viewed as a passive, long-suffering Earth Mother who restricted her children's learning and achievement potential by her "inadequate parenting" techniques and outdated values; the male has been seen to embody "machismo" in its worst form -- arrogant, self-centered, unfaithful, brutal, violent and lazy. This negative meaning of "macho" (maleness) has been popularized in recent years, ignoring the positive characteristics of the ideal -- courage and independence.¹¹

In reality, the situation for the Spanish-speaking male is similar to that described for the black male, and the majority of Latina women have not had the luxury of being confined to the hearth. Spanish-speaking men in 1972 had median annual earnings of \$5,786 compared to \$7,301 for black men and \$10,593 for white men. Spanish-speaking women had median annual earnings of \$2,647 compared to \$5,147 for black women and \$5,998 for white women.¹² The many widowed, divorced, or single heads of households, along with their married sisters, have held down low-status, low-paying jobs because that was the only course open for survival.

The median number of years of education for all Spanish-speaking women in 1974 was 9.7 years, as compared to 12.3 years for white women. For Latin men, 10 years was the median, as opposed to 12.3 years for white men.¹³

In fact, the rapid and thorough urbanization of the Spanish-speaking population has meant that evaluation of sex-role stereotypes is not an abstract issue to be debated, but a daily reality for Spanish-speaking women. They are confronting issues such as birth control and abortion, asserting themselves, and making choices between education and career goals as opposed to the traditional goals of marrying young and bearing many children.¹⁴

Footnotes

1. Quoted by Pauli Murray in "Jim Crow and Jane Crow," *Black Woman in White Society*, ed. Gerda Lerner (New York: Vantage, 1972), pp. 594-95. Although written in 1964, this article makes some telling points about the situation of black women historically and today.
2. Robert Terry, "The White Male Club," *Civil Rights Digest*, November 1974, pp. 69-70.
3. *Civil Rights Digest*, November 1974, p. 73.
4. Aileen Hernandez, "Sister and Brother: Getting Ahead Together," *Contact*, Fall 1972.
5. Pauli Murray, "Jim Crow and Jane Crow," *Black Woman in White Society*, ed. Gerda Lerner (New York: Vantage, 1972), p. 597.
6. *Newsweek*, August 8, 1977.
7. Helen Meyer Jacker, "Class and Race Differences in Gender Roles," *Gender and Sex in Society*, ed. Lucille Duberman (New York: Praeger, 1975), p. 177.
8. Howard University Student Leader Pamela Preston, quoted from *The Washington Post*, October 30, 1970, by Renee Ferguson, "Women's Liberation Has a Different Meaning for Blacks," *Black Woman in White Society*, ed. Gerda Lerner (New York: Vantage, 1972), p. 590.
9. Aileen Hernandez, "Sister and Brother: Getting Ahead Together," *Contact*, Fall 1972.
10. Helen Meyer Hacker, "Class and Race Differences in Gender Roles," *Gender and Sex in Society*, ed. Lucille Duberman (New York: Praeger, 1975), pp. 1978-79.
11. See Abelardo Delgado, "Machismo," in *Brisas*, Vol. 3, No. 9, December 1974, p. 6 and Miguel Montiel, "The Chicano Family: A Review of Research," *Social Work*, Vol. 18: 2, March 1973, pp. 22-31.
12. Department of Commerce, *Persons of Spanish Origin in the United States*, March 1973, p. 7.
13. *Ibid.*, p. 23.
14. See Linda Major, "Changing Role Creates Latina's World of Conflict," *Agenda*, Spring 1974. Published by the National Council of La Raza, 1025 15th St. N.W., Washington, D.C. 20005.

SENSITIVE ISSUE: BIAS OR REALITY?

Concern: Aren't you getting carried away in saying the mass media, textbooks and audiovisual materials are biased, when they simply reflect the traditional roles of men and women, which is the reality in our society?

Background Information

The Reality Is

Yes, students *do* need to be prepared for reality. Unfortunately the media and educational materials, as well as our folklore and literature, present a view of men and women that is more exaggerated than even the most rigidly stereotyped reality.

For example, the ratios of males to females portrayed in the media (depending on what sample is being analyzed) vary from two:one to seven:one. The reality is that 51% of the people in our society are women.

In educational materials and in books directed to young children, women are rarely shown working outside the home; yet nearly half of adult women in our society work outside the home; 31% work full-time; another 11% work part-time.

Boys consistently are portrayed in these materials as adventurous, brave and able to solve problems (like their fathers in the same materials), while girls are shown as passive, watching from the sidelines, needing to be rescued by males, and less physically active than the boys. This mirrors the images portrayed of adult women. In reality, girls and boys display a wide range of behaviors and character traits, as do their parents.

Eleanor Maccoby and Carol N. Jacklin from Stanford University reviewed the research on sex differences and published the results in 1974 in *The Psychology of Sex Differences*. They concluded that to the best of our available knowledge there are few innate differences in mental ability between males and females. In the field of athletics, recent gains by women (finally admitted to competition in areas to which they had long been denied access) make it

difficult to support the notion that females lack physical strength or coordination. Dr. Jack Wilford, head of the physical education department at the University of Arizona, has studied performance and strength in male and female college students and in male and female long-distance runners. In average persons, the difference is up to 50%. However, among trained athletes, the difference is only about 5%. His conclusion is that if males and females received equal training, the differences in performance would be minimal. Currently, men's records are only about 10% better than women's; Wilford attributes at least half of that difference to the "psychological barriers" in women's minds.¹

What Textbooks Portray

Educational materials influence attitudes and behavior. The content of many educational materials is based on unnecessarily restrictive views of male and female roles.

In a detailed analysis made in 1972 of four elementary reading textbook series, containing 270 stories (Saario, Tittle and Jacklin), "characters and plots centered around females less frequently than around males." In these stories, 324 male children were portrayed, and 241 female children; 256 male adults but only 124 female adults were shown; there were 33 adult male main characters in the stories and only 7 adult female main characters.

"Boys in these materials showed greater amounts of aggression, physical assertion, and problem solving, while girls were displayed as characters enveloped in fantasy, carrying out directive behaviors, and being self-concerned. Adult males demonstrated constructive-productive behavior while adult females were conforming and talked rather than accomplished anything."²

Adult males were portrayed much more frequently outdoors or in business, while women were shown in the home and in the school. Even more amazing was the following conclusion of the researchers: "In examining differences across grades, the total number of female characters declined sharply from the primers through the third grade readers. An analysis of the stories revealed two factors which contributed to this decline: a decrease of child

females and an increase of adult males." The researchers also found that the "stereotypic portrayal of male and female roles (both child and adult) increased with grade level."³

Who's Left Out?

One student concludes: "It appears that these texts do not mirror the reality experienced by large groups of children: urban children, ghetto children, children with working mothers, children of divorced parents. Since we cannot depict for children what their lives will be, especially as we witness the rapid changes our society and culture are undergoing, the critical question becomes: What are we doing to children's aspirations when a sterile and unrealistic world is portrayed in the books that they read?"⁴

Future Realities

In an analysis of 8,000 illustrations in elementary textbooks most widely used in U.S. schools over a five-year period (1968-72), Lenore Weitzman and Diane Rizzo found that men were shown in over 150 occupational roles while women were portrayed primarily as housewives and mothers, in fact "motherhood is presented as the only option for girls - motherhood is shown as a fulltime occupation. But in reality, the average woman in the U.S. spends only one-third of her adult years raising children."

The study continues: "Although most textbook women are confined to their homes, a few are shown working. They are teachers, librarians, sales clerks and nurses. Thus, girls' occupational choices, when they exist at all, are severely limited..."⁵ The images presented to young children are of females operating in very circumscribed spheres, despite the fact that many more choices are available to them if their view of themselves and their educational opportunities permit them to train for non-traditional careers.

In line with the textbook portrayals is the trend in vocational education. According to the findings of an innovative vocational program called EVE, "half of all U.S. women enrolled in vocational education are taking home-making, most of which is not considered career preparation. An additional

30% are training for secretarial, clerical, or other office occupations, and 14% more are in other traditionally female job categories. Only 4.9% are in the trade and industrial programs, which account for 46.9% of the male enrollments. Only 8% are being prepared to work in fields traditionally dominated by men--precisely the fields where women now have the most promising opportunities and thus should be preparing in greatest numbers."⁶

Another Labor Department publication states that although there continued to be good job prospects in some areas traditionally filled by females, "Overall... the traditional professions for women are not expected to be able to absorb all the women who will be graduating from college during the 1970's..." The report declares that teaching, except in some specialized areas, is a saturated market, and that women might be wise to consider becoming accountants, engineers, physicians, chemists, computer programmers, bank officers, hotel and business managers. If they choose not to attend four-year colleges, they should consider careers as engineering and science technicians, drafters, welders, construction workers, appliance service persons, and automobile mechanics.⁷

In an article on "Sociology and Women in Working-Class Jobs" Pamela Roby quotes a National Association for Planning report that by 1980 over 20 million jobs will open up in traditionally male fields, for which young women can acquire training through existing vocational courses in high schools. She stresses that for women to take advantage of these opportunities "it is especially important to begin to encourage blue-collar daughters at an early age. It is important, for instance, that they be presented with role models of women working in occupations traditionally held by men. And they should be encouraged to exercise and develop strength in order to qualify for more jobs."⁸

The Impact of Television

Critics of sexism in television contend that children cannot be expected to develop non-biased attitudes unless the stereotyped messages conveyed in both programming and advertising content are countered. Children spend on the average 23 - 44 hours weekly watching television; what images are they being

sold during that time? George Gerbeer, dean of the University of Pennsylvania's Annenberg School of Communications, claims, "Television has profoundly affected the way in which members of the human race learn to become human beings."

Harry Waters, author of a *Newsweek* cover story, "What TV Does to Kids," calculates that, based on the figure of 23.5 hours of weekly watching for a child under 5, the typical teenager will have watched at least 15,000 hours of television. He cites a Princeton, N.J. survey of 16 programs and 216 commercials that found that "men outnumbered women by three to one and that females were twice as likely to display incompetence. By and large, men were portrayed as dominant, authoritative and the sole source of their family's economic support."⁹

Waters refers to studies of the influence of television portrayal of blacks and whites on young black children, which show that black children's self-image and behavior are affected by the presentation of blacks in relationship to whites on television. These studies lend credibility to the notion that the media can affect what individuals believe about themselves and others.

Dr. Shirley O'Bryant of the Southwest Educational Development Laboratory in Austin, Texas, has summarized recent analyses of sex-role stereotyping in television programs. She reports that only 32-40% of the characters are females and even fewer have lead roles; that women are shown in less prestigious positions; that men give advice while women take advice and orders; that 87% of voice-overs in ads are male; and that 75% of ads using females are for bathroom or kitchen products. She found also that women most often are shown as housewives and men as professionals (though 43% of adult women work and only 15% of males in reality are professionals); that when working women are portrayed they are most likely to be nurses, teachers or secretaries; that women are shown as dependent, subordinate, passive, inferior and lacking initiative, as sex objects, romantic, ultra-feminine, fragile, wearing less clothing than men, and as younger, insipid, incompetent, less knowledgeable and less able to solve problems.

It is not hard to imagine the consequences to the self-concept of young females from exposure to such programming. A child not trained to challenge such

presentations is not likely to consider herself a candidate for a life style or career requiring self-assertion, decision-making, physical exertion, authority or responsibility; a young male is not likely to view females as his equal, or even as interesting, except in a romantic or sexual sense.

Footnotes

1. For further information, see "Are Girls Catching Up to Boys in Sports?" *Seventeen*, December 1976.
2. Marcia Guttentag and Helen Bray, "Teachers as Mediators of Sex-role Standards," *Beyond Sex Roles*, ed. Alice Sargent (St. Paul, Minn: West Publishing Co., 1977), p. 397.
3. Terry N. Saario, Carol Nagy Jacklin, Carol Kehr Tittle, "Sex Role Stereotyping in the Public Schools," *Harvard Educational Review*, 1972, p. 398.
4. *Ibid.*, p. 398.
5. Lenore J. Weitzman and Diane Rizzo, *Biased Textbooks: A Research Perspective* (Washington, D.C.: The Resource Center on Sex Roles in Education, National Foundation for the Improvement of Education, 1974). A readable, graphically illustrated survey of elementary textbooks with action steps for students, teachers, administrators, and parent and community groups.

Jane Lerner, Fredell Bergstrom, and Joseph E. Champagne, *EVE: Final Report of Contracts 52350387 and 62350237* (Houston, Tex.: Center for Human Resources, University of Houston, 1976), p. 3.
7. "Career Planning for High School Girls," *Occupational Outlook Quarterly*, Summer 1973.
8. Pamela Roby, "Sociology and Women in Working Class Jobs," *Another Voice: Feminist Perspectives on Social Life and Social Science*, ed. Marcia Millman and Rosabeth Moss Kanter (Garden City, N.Y.: Anchor Press, 1975).
9. See also Harry F. Waters, "What T.V. Does to Kids," *Newsweek*, February 21, 1977, pp. 63-70. Examines the effects of violence, racism, sexism in television on children, and efforts made to eliminate or reduce objectionable programming and/or its impact on youth. Also see Bonni R. Seegmiller, Dorothy Ranier and Cecilia Perez, "Sex Role Stereotyping in Television Commercials," an article distributed at the 1975 convention of the Women's Action Alliance, Airlie, Virginia, summarizing the authors' analysis of 349 commercials broadcast during morning hours when young children might be watching.

Bibliography

Dick and Jane as Victims: Sex Stereotyping in Children's Readers. Rev. ed. Princeton, N.J.: Women on Words and Images, 1975. An excellent handbook with detailed analyses of readers from 14 major publishers, including sample sexist

quotes applying to females and males, suggested courses of action, and a check list for evaluating sexism in curriculum materials. Available for \$2.50, prepaid, from Women on Words and Images, P.O. Box 2163, Princeton, N.J. 08540.

Kaplan, Janice. "Are Girls Catching Up to Boys in Sports?" *Seventeen*, December 1976. Treats recent achievements of female athletes in previously male strongholds.

Maccoby, Eleanor Emmons, and Jacklin, Carol Nagy. *The Psychology of Sex Differences*. Palo Alto, Calif.: Stanford University Press, 1974. See especially "Summary and Commentary."

SENSITIVE ISSUE: RELIGION

Concern: Orthodox Judaism and traditional Christianity have specified limited roles for women in society and in the church: "Likewise, ye wives, be in subjection to your own husbands" (1 Peter 3: 1); or Paul's admonition to women to "Keep silent in the Church." If women forsake their traditional roles of mother, wife and devotee, aren't they denying religious tenets?

Background Information

Education and Social Focus

This training program focuses on the social and educational issues of sex-role stereotyping. Because of the principle of separation of church and state, religious issues and beliefs are not addressed. Furthermore, the training encourages participants to explore the issue of sex-role stereotypes; it does not issue prescriptions for behavior or beliefs.

Changes Within the Church

A great deal of debate currently exists within various religions about the role of women in the church and in society. In 1976 the Episcopal General Convention voted to ordain women. The Clerical order voted strongly for the right to ordination (60 dioceses for, 37 against and 12 divided), but the lay vote was tight: 57 dioceses for, 58 against, 21 divided. Only 57 votes were needed for passage. Many denominations have voted to include women in the ministry and other decision-making bodies, but other denominations continue to be male preserves, though not without advocates for change.

Hans King, a Catholic reformist theologian from Germany, offers a new interpretation of fundamental theological ideas which includes the notion that the Old Testament God included feminine, motherly traits. King argues that Jesus was a feminist, including women among his followers and ignoring the custom of excluding them from public life; it was not from Christ but from his male

contemporaries that many of the anti-woman notions derived in the New Testament. King believes the idea that a wife should be subordinate to her husband arose from the specific "socio-cultural context" of the times, and that "present socio-cultural conditions must be taken into account..." He urges parents to train both daughters and sons for vocations, parenthood, and domestic duties, and recommends the "responsible" use of birth control as a means of contributing "to the genuine liberation of women by making it possible for them to complete their education, better coordinate career and family life and -- especially where lower-class women are concerned -- reduce their financial burden and workload."

King also recommends that religious language be purged of sex bias and that women be represented in all levels of decision-making bodies in the church, including the priesthood, and cites early female church leaders Phebe and Prisca as support. He concludes that "it is time to guarantee women an appropriate juridical and social status." (Hans King, *New York Times Magazine*, May 23, 1976)

Variety of Biblical Interpretations

Paul wrote "Let women keep silent in the Church" and "The head of every man is Christ, and the head of every woman is man," but in other letters he supports the roles of women as public leaders in the early Church. The idea that the Bible is a collection of writings from different individuals directed toward different groups in a variety of times and places can help explain the discrepancies of Paul's position in relation to women.

One female campus minister suggests using the parable of the talents to address the concern that women will abandon their traditional motherly and wifely functions. In that New Testament story, an employer going abroad gave five bags of gold (talents), to one servant, two bags to another servant, and one bag to a third. When he returned, the first servant presented his employer with five additional bags of gold which he had gained by putting the gold to use; the second presented four bags (a gain of two); and the third handed him the

one bag, which he had buried in the field to hide for safekeeping. The employer commended the first two servants and promised to give them greater responsibilities, but reprimanded the third as lazy: "For the one who has, will always be given more, til he has enough and to spare, and the one who has not will forfeit even what he has" (Matthew 25:29).

The story can be interpreted to recommend that woman develop her full potential, and not just bury it within the narrow confines of traditional roles. This makes particular sense when the average woman will bear 1.9 children (as opposed to 4.8 at the turn of this century), will live at least twice as long as in Biblical times, and will have approximately 30 years free of the responsibilities of caring for young children.

Bibliography

Clark, Elizabeth, and Richardson, Herbert Warren. *Women in Religion: A feminist sourcebook of Christian thought*. New York: Harper & Row, 1977. Includes primary sources from Aeschylus, Aquinas, Milton and Barth, with commentary.

Harkness, George. *Women in Church and Society*. Nashville and New York: Abingdon Press, 1972. A good overview, in layman's language, of the history of the treatment of women by the church, and contemporary responses to that treatment.

Reuther, Rosemary. *Liberation Theology*. Toronto: Paulist Press, 1972. Chapters 7 and 8 trace the historical roots of the subordinate status of women in Christianity, and of the mind/body and male/female dualities.

SENSITIVE ISSUE: SEX IDENTIFICATION

Concern: If traditional frameworks for sex roles are removed, won't the result be individuals who are confused about their sex roles, or dull, unisex people?

Background Information

Confusion About Sex Roles

Any number of personal accounts and research studies indicate that children and young people in our society suffer from some degree of anxiety about *fitting* the stereotype for their sex. The degree of anxiety varies with the physical attributes, interests and abilities of the individuals as well as their specific environment. The confusion that results from an individual measuring her- or himself against a stereotype is described with humor by Julius Lester in "Men: Being a Boy": "While I humiliated myself on the football and baseball fields, the girls stood on the sidelines laughing at me, because they didn't have to do anything except be girls."¹

In "Sex Role Pressures and the Socialization of the Male Child," Ruth Hartley examines the self-concept of young males and their fear of appearing feminine, which amounts to a kind of panic. She concludes that the exaggerated need for fitting the masculine stereotype exacts a high price in anxiety from young males, and in the long run, a double price in that their lifelong relationships with females are burdened by their initial devaluation of feminine attributes and roles.²

Women Also Suffer a Burden by Adhering to the Stereotype

When women behave stereotypically, by using only emotional, indirect statements and pleas of helplessness in order to get their way, their self-esteem drops, in relation to persons who use direct approaches for the same end. Furthermore, women who use traditionally feminine methods are judged less competent and less likeable by their peers than women who break with the stereotype and

are more direct. Yet the most direct women are also judged to be more aggressive than men who behave identically. Thus -- a double bind and confusion also result from traditional expectations for women.³

The female student with high potential is torn between her desire to develop her own ability and the social pressures against succeeding in any but the traditional female roles. Matina Horner's research with bright college women shows clear evidence of a motive to avoid success.⁴ The failure of our society to train females for independence and analytic thinking is described by Jo Freeman in "The Social Construction of the Second Sex." Freeman notes the "crippling anxiety levels which appear in college women torn between their current -- intellectual -- activities, and expectations about behaviors in their future -- unintellectual -- careers."⁵

On Unisex

A study by the Fels Institute indicates that the child who is the least sex-stereotyped in behavior and attitude is likely to be the most intelligent and creative.

Sandra Bem, in her research on the effect of sex-typing on individual flexibility and openness to different kinds of situations, discovered that persons who rated themselves as most masculine or feminine were the least able to react flexibly and appropriately in situations which did not fit with their stereotype. As adults, their ability to negotiate unusual situations was impaired by their high degree of conformity to the standard of behavior for their sex.⁶

As for a bland unisexuality, a male can be clearly male and still delight and perform well in traditionally feminine tasks like child care and cooking or needlepoint (e.g., Rosie Greer) while a female can retain her sexual attractiveness and be an excellent truck driver, doctor, or professional athlete (Chris Evert).

Footnotes

1. Julius Lester, "Men: Being a Boy," *Sexism and Youth*, ed. Diane Gersoni-Stavn (New York: R.R. Bowker Co., 1974). Humorous, personal account of trials of a boy who didn't fit the stereotype.
2. Ruth Hartley, "Sex Role Pressures and Socialization of the Male Child," *And Jill Came Tumbling After*, ed. Stacey, Bereaud and Daniels (New York: Dell, 1974). The psychological costs to young males of over-emphasizing traditional masculine qualities and of stressing the undesirability of appearing to do things or act in ways regarded as "feminine."
3. Paula Johnson and Jacqueline Goodchilds, "How Women Get Their Way," *Psychology Today*, October 1976. Explores the conflict in women who use socially approved "feminine wiles" instead of direct techniques to get their way.
4. Matina Horner, "Fail: Bright Women," *Psychology Today*, November, 1969. Summarizes her research on the "motive to avoid success" in bright female undergraduates.
5. Jo Freeman, "The Social Construction of the Second Sex," *Sexism and Youth*, ed. Diane Gersoni-Stavn (New York: R.R. Bowker Co., 1974). Demonstrates costs to female self-concept in accepting the stereotypes about females.
6. Sandra L. Bem, "Androgyny and the Tight Little Lives of Fluffy Women and Chesty Men," *Psychology Today*, September 1975.

Bibliography

Chafetz, Janet Saltzman. "Romantic Relationships," *Masculine, Feminine, or Human?* Itasca, Ill.: F.E. Peacock, 1974. Traces some of the difficulties men and women have in relating to each other as a result of sex-role stereotyping.

Marvin, M. Kay, and Voorhies, Barbara. *Female of the Species*. New York: Columbia University Press, 1975. Anthropological study of the origin and nature of sex roles in many societies.

SENSITIVE ISSUE: WHAT ABOUT THE CHILDREN OF WORKING MOTHERS?

Concern: Won't there be an increase in neglected, angry and alienated youth if women work while their children are underage?

Background Information

Effects of the Mother's Employment Upon the Family¹

When the wife goes to work, what happens to the traditional role of wife and mother in her family? Does it affect the children's development? These questions are critical in assessing the consequences of the increasing work rate of married women and mothers. If the wife's entrance into the labor force adversely affects family life and disrupts the socialization of the young, should public policies encourage labor force participation of wives?

A number of researchers have devised ways to measure the impact of working mothers on their families; they found little or no evidence of negative effects.

Using a sample of working and non-working mothers, matched on other family characteristics, Alberta Siegel and associates tested children for independent and dependent personality traits. She did not find differences related to the mother's employment. Burchinal studied the personality and social development of a large sample of children during the first six years of their lives, some with mothers who worked and others with mothers who did not work. He could not find important differences, and concluded that maternal employment had no apparent detrimental effect upon the development of children. Parallel results have been reported in another study by Burchinal using children's anxiety scores as a criterion; by Nolan and Tuttle, using the rated adjustment of children and their school grades; and by Hand, using personality adjustment scores.

Studying the adolescent, Nye concluded, "School performance, psychosomatic symptoms, and affectional relationship to the mother appear unrelated to employment status of the mother. A small association appears to be present between employment status and delinquent behavior."

If the mother's working does not adversely affect the development of children, does it have an impact upon the husband-wife relationship and the distribution of duties within the household? Evidence points to some redefinition of roles between husband and wife. Studying rural households, Francena Nolan found "a tendency toward a sharing" of housekeeping responsibilities by the husband in families where the mother worked, but found no adverse effects of the mother's employment on the children, housekeeping, or participation in community affairs. There was a general feeling of satisfaction and success among families of working mothers in coping with problems of daily life. Heer also reports a difference in the role of the working wife: "...both in the working class and in the middle class the working wife exerts more influence in decision-making than the non-working wife." Blood finds that "the pressure for revising the division of labor results in conflict between husband and wife over marriage roles," and that the wife assumes a stronger voice in major economic decisions but "a lesser voice" in routine household decisions. Nye's work supports the conclusion that the mother of a small family finds her role more engaging and interesting if she is employed under satisfactory conditions.

These studies lend support to the general hypothesis that the employment of the wife and mother need not detrimentally affect the nurturing and socialization of children, but may require realigning domestic roles, necessitating role adjustments by the husband and other members of the family. Undoubtedly, continuing research on problems of family adjustment is required, but the potential for adjustment of roles within the family appears to be great, as are the capacities of women to adapt to multiple roles of wife, mother, housekeeper, and employee.

Footnote

1. Excerpted from Abbott L. Ferris, *Indicators of Trends in Status of American Women* (New York: Russell Sage Foundation, 1971), pp. 106-107.

SENSITIVE ISSUE: BUT ALL SOCIETIES HAVE SEX ROLES

Concern: Isn't it true that in all societies (and among our primate ancestors) males and females have had distinctly different roles? Doesn't this indicate that sex roles are based on universal, biological and hereditary differences?

Background Information

Varied Role Assignments Among Cultures

Although all societies make some distinctions between male and female roles, the kinds and degrees of differences vary widely. For example, in our society, men have been viewed as the natural providers for the family, while the female role has been to breed and care for children and the home. In other nonindustrial societies, women are responsible for providing not only for themselves but for their mates and children as well. In many societies men are warriors, priests and healers; but in others men are conditioned to be gentle and noncombative, and women typically fulfill the healing or priestly functions.

In our society men do heavy labor and construction work; in India and other Eastern Societies, women often do these tasks. In New Guinea women are considered physically stronger than men and carry 100-pound loads and children up mountainsides.

Margaret Mead's Studies

In her studies of tribes in New Guinea, Margaret Mead discovered enormous variations in the prescribed behaviors and attributes for males and females. The Arapesh, for example, encourage gentleness and nurturing in both females and males; the Mundugamor, by contrast, stress aggression and combativeness in both sexes. However, in both tribes males are allowed and conditioned more than females to express aggression physically; Mundugamor women express hostility and competitiveness through manipulation and deception. Arapesh men express aggression only in behalf of a third party or if designated as

tribal leaders to represent the entire group toward the outside world. Among the Tchambuli, the women hold most of the power in the society -- they provide the bulk of the food, choose their mates, and exclude young males from participation in their activities. Males are emotionally dependent on the females, and tend to be insecure and jealous of each other.¹

Women Warriors

Historically, women, as individuals or in groups, have performed military functions -- and to great effect. Joan of Arc was preceded not only by the prehistoric Amazons, but also by the Red Maiden of Norwegian history who led an army in Ireland in the tenth century; the Celtic women who served routinely as soldiers until 590 A.D.; the British Queen Boadicea; "Las Soldaderas," the women who fought in the 18th Century War for Independence and the Mexican Revolution; and others. In our own time kibbutzim women in Israel have fought and patrolled their borders with men, and an elite female corps of 5,000 "was said to have been instrumental in achieving Malawi's independence" as recently as 1964.²

Although there is some evidence that hormone levels, stimulated by the hypothalamus gland, predispose males to higher levels of physical aggression, current thinking is that social learning and environment modify the expression of the impulse to a large extent, thus rendering it less important.

Male Nurturers

Similarly, while some research supports the idea that females tend to be more innately nurturant, there are societies such as the Manus tribe of New Guinea, in which only the males like the babies, and thus will care for them; and the mountain dwelling Arapesh where the men participate with the women in "growing" children as well as yams, their food source.

Complex Roles for Complex Societies

After reviewing available literature on sex roles, the authors of *Female of the Species*, a thorough analysis of anthropological knowledge about sex roles in

human societies, conclude that societies look for simple ways to divide roles and tasks. One of the simplest distinguishing factors in primates is their sex. However, in complex industrialized societies, in which women spend relatively small portions of their lives in breeding and nursing children, and in which brute physical strength accounts for very little of the productive and survival tasks in society, the simple male/female polarity does not work. By sticking to this polarity, we exclude large segments of our population from filling roles necessary to the continued well-being of our whole society.

"The division of persons in two groups is becoming increasingly opposed to the requirements of social segmentation required in industrialized, urban environments. The plethora of different occupational specializations required in these societies are most efficiently met by training people for their occupational roles on the basis of talent and aptitude rather than on the anatomy of their reproductive systems.... Although the presence of unpaid or underpaid workers can benefit some segments of a society, such a situation is usually detrimental to society as a whole."³

Footnotes

1. Margaret Mead, *Sex and Temperament*, (New York: William Morrow, 1935). Mead's classic study of the sex roles and attributes of males and females in three different tribes in New Guinea. Demonstrates a range of behaviors and roles in wide divergence from those accepted as universal by Western societies.
2. Nancy Reeves, *Womankind: Beyond the Stereotypes* (Chicago: Aldine Publishing Company, 1971). "Remembrance of Things Past: The First Assumption" punctures the stereotype by recalling women who defied the stereotype in the past.
3. M. Kay Martin and Barbara Voorhies, *Female of the Species* (New York: Columbia University Press, 1975). Anthropological study of theories and research on the origin and nature of sex roles.



ANNOTATED BIBLIOGRAPHY

RESOURCES FOR ENDING SEX BIAS IN THE SCHOOLS

Annotated Bibliography

This selected, introductory list of books and other resources aims to help educators, parents and community groups recognize sex bias in an educational setting, understand how it does harm, and take effective action against it. The focus is kindergarten through high school. Book prices are for paperback editions unless otherwise noted. Many of the references are excerpted from bibliographies by PEER and the APGA Sex Equality in Guidance Project.

WOMEN AND MEN IN AMERICA

The following books can serve as an introduction to the broad subject of women's history, feminism, and sex-role stereotyping.

Farrell, Warren. *The Liberated Man*. New York: Bantam Books, 1974. 380 pages, \$1.95. Describes how the masculine value system hurts men, too. Explores barriers to bringing about change in the everyday lives of men and women, and some ways of overcoming them.

Komisar, Lucy. *The New Feminism*. New York: Grolier, 1971. 206 pages, \$1.25. Primer on the women's movement for teenagers.

Lerner, Gerda. *Black Women in White America: A Documentary History*. New York: Random House, 1972. 630 pages, \$3.95. Powerful collection of original writings on slavery, the struggle for education, sexual exploitation, making a living, prejudice, pride and black womanhood.

Lerner, Gerda. *The Female Experience: An American Documentary*. Indianapolis, Ind.: The Bobbs-Merrill Co., 1977. 509 pages, \$5.95. Using ordinary lives as a framework, a historian has compiled a selection from the writings of women of all classes and states of awareness to document what it means to be female in America.

"Sexism and Racism: Feminist Perspectives," *Civil Rights Digest*, Spring 1974. Single copies free from the U.S. Commission on Civil Rights, 1121 Vermont Ave. N.W., Room 700, Washington, D.C. 20405. Articles detailing the circumstances and struggles of Black, Puerto Rican, Indian, Chicana and Asian American women.

SEX BIAS IN THE SCHOOLS: AN OVERVIEW

Cohen, Martha. *Stop Sex Role Stereotyping in Elementary Education: A Handbook for Parents and Teachers*. Copies available from Connecticut Public

Interest Research Group, Box 1571, Hartford, CT 06101. Good ideas, including samples of student-written alternative materials.

Ernest, John. *Math & Sex*, April 1976. 30 pages. Single copies free from the author, c/o The Math Department, University of California, Santa Barbara, CA 93106. Readable essay traces how sex stereotyping locks young women out of science, engineering, and other math-related careers, by steering girls away from math.

Frazier, Nancy, and Sadker, Myra. *Sexism in School and Society*. New York: Harper & Row, 1973. 215 pages, \$4.95. Primarily for teachers and teacher-trainers. Explores rise of the "new feminism," what it's all about, sexism in schools, and "a positive approach for educators."

Gillespie, Patricia H., and Fink, Albert H. "The Influence of Sexism on the Education of Handicapped Children," *Exceptional Children*, Vol. 41, No. 3, Nov. 1974. Single copies free from PEER, 1029 Vermont Ave. N.W., Washington, D.C. 20005. How sex bias in school limits options for handicapped, particularly retarded, children.

Harrison, Barbara Grizzuti. *Unlearning the Lie: Sexism in School*. New York: William Morrow & Co., 1973. 176 pages, \$2.95. An account of the experience of parents and teachers who confronted sex bias (and each other) at a private school in Brooklyn, New York. Focuses on human relations: black and white, women and men, parents and teachers.

Sex Equality in Schools. Sex Equality in Educational Administration. Sex Equality in Educational Materials. Arlington, Va.: American Association of School Administrators, 1975. 18-25 pages each; \$1.00 each, \$2.50/set. Available from AASA Publications Division, 1801 North Moore St., Arlington, VA 22209. Three well-written handbooks for school administrators. Contrasts traditional sex stereotyping with the needs of individuals and changes in society. Suggestions for taking action.

Stacey, Judith; Bereaud, Susan; and Daniels, Joan, eds. *And Jill Came Tumbling After: Sexism in American Education*. New York: Dell Publishing Co., 1974. 461 pages, \$1.75. A handy, comprehensive set of essays on the way schools foster sex bias and damaging sex-role stereotypes. Emphasis on kindergarten through high school.

DEALING WITH TEXTBOOK BIAS

Arlow, Phyllis, and Froschl, Merle. *Women in the High School Curriculum: A Review of High School U.S. History and English Literature Texts* (1975). 11 pages, \$1.00. Available from The Feminist Press, Box 334, Old Westbury, N.Y. 11568. Reports results of extensive research on the omission, distortion and stereotyping of women in high school history and literature texts.

Dick and Jane as Victims: Sex Stereotyping in Children's Readers (1975). Rev. ed. 80 pages, \$2.50 prepaid. Available from Women on Words and Images, P.O. Box 2163, Princeton, N.J. 08540. (Other useful materials available.) Excellent analysis of readers from 14 major publishers conveys the pervasiveness and pain of sex bias.

Dietrich, Allene. *Elementary & Secondary Textbook Evaluation Sheets*. For a copy, send \$.10 and a self-addressed, stamped envelope to Allene Dietrich, 2425 University Ave., Kalamazoo, MI 49008. Guidelines for evaluating texts and other curriculum materials.

Feminists on Children's Media. *Little Miss Muffet Fights Back: A Bibliography of Recommended Non-Sexist Books About Girls for Young Readers* (1974). Rev. ed. 62 pages, \$1.00. Available from Feminist Book Mart, P.O. Box 149, Whitestone, N.Y. 11357. Includes selection criteria and covers picture books, fiction, biography, history and women's rights. Also advice on working for change in children's book publishing and getting your own children's book published. Well written, and very high standards of selection.

Guidelines for Equal Treatment of the Sexes in McGraw-Hill Book Company Publications. 11 pages. Available free from McGraw-Hill Book Co., 1221 Avenue of the Americas, New York, N.Y. 10020. Covers in great detail rules for avoiding sex bias and offers many examples of biased language and unbiased alternatives. Focuses on harmful stereotyping of males as well as females.

Macleod, J., and Silverman, S. *You Won't Do--What Textbooks on U.S. Government Teach High School Girls*. Pittsburgh: KNOW, Inc., 1974. \$2.25. Suggestions for action and recommendations for changing curriculum. Includes an annotated bibliography of studies of women in textbooks.

Nilsen, Bosmajian, et al. *Sexism and Language*. \$4.00. Available from the National Council of Teachers of English, 1111 Kenyon Road, Urbana, IL 61801. Most comprehensive book to date. Includes "Sexism in Elementary Books and Materials."

100 Children's Books About Puerto Ricans: A Study in Racism, Sexism & Colonialism. Special double issue of *Interracial Books for Children*, Vol. IV, Nos. 1 & 2, Spring 1972. 16 pages, \$2.50. Available from the Racism & Sexism Resource Center for Educators, Council on Interracial Books for Children, 1841 Broadway, New York, N.Y. 10023. Reports results of a study, from several perspectives, of children's books on Puerto Rican themes. Issues explored in depth. The Resource Center also offers *Fact Sheets on Institutionalized Sexism* (\$1.00), *Human (and Anti-Human) Values in Children's Books* (\$7.95), and other materials.

Sexism in Textbooks Committee of Women. *Guidelines for Improving the Image of Women in Textbooks* (1972). 9 pages, free. Available from Scott, Foresman and Co., 1900 East Lake Avenue, Glenview, IL 60025. Outlines recommendations for text and illustrations, language, and assignment of roles and activities.

Shargel, Susan, and Kane, Irene. *We Can Change It* (1974). 24 pages, \$1.50. Available from Change for Children, 2588 Mission St., No. 226, San Francisco, CA 94110. Brief bibliography of non-sexist, non-racist books for preschool through third grade. Includes section on "ethnic" books. Extensive discussion of ways to integrate these books into classroom and family life.

Weitzman, Lenore J., and Rizzo, Diane. *Biased Textbooks: A Research Perspective* (1974). 14 pages, \$1.00 prepaid. Available from the Resource Center on Sex Roles in Education, Room 701, 1201 Sixteenth St., N.W., Washington, D.C. 20036. Documents sex bias in widely used elementary science, math, reading, spelling and social studies texts. Suggestions for taking action are given.

NON-SEXIST MATERIALS: A TEACHER'S GUIDE

Adell, Judith, and Klein, Hilary Dole. *A Guide to Non-Sexist Children's Books*. Chicago: Academy Press, 1976. 149 pages, \$3.95. Listing by approximate grade level of books that "treat boys and girls as people who have the same kinds of frailties and strengths." Covers preschool through 12th grade.

Ahlum, C., and Fralley, J. *Feminist Resources for Schools and Colleges: A Guide to Curricular Materials*. Old Westbury, N.Y.: Feminist Press, 1974. \$1.95. This resource list is for teachers, students, counselors, librarians and parents interested in challenging sexism in education and creating non-sexist curriculum.

Ahlum, C., and Fralley, J. *Feminist Studies*. (1972). Available from the National Education Association, Resource Center on Sex Roles in Education, 1156 15th St., Washington, D.C. 20005. Discussion of curriculum material for high school feminist studies.

Chisholm, S. *The 51% Minority* (1970). Available from KNOW, Inc., P.O. Box 86031, Pittsburgh, PA 15221. Address delivered to the Conference on Women's Employment. Chisholm argues for rejection of old stereotypes in order to create change in a humanistic way.

Colloquy: The Awareness Game (1973). \$.50. Available from the Resource Center on Sex Roles in Education, 1156 15th St., N.W., Washington, D.C. 20005. Eighteen essays giving an overview of sexism in education.

Eaton, C., and Jacobs, C. *Sexism in the Elementary School*. (1972). Available from the National Education Association, Resource Center on Sex Roles in Education, 1156 15th St., N.W., Washington, D.C. 20005. The sexist messages children receive in school damage individual growth. Gives check list for analyzing sexism in classroom books.

Froschl, Merle; Howe, Florence; and Kaylen, Sharon. *Women's Studies for Teachers and Administrators: A Packet of In-Service Education Materials*. Old Westbury, N.Y.: Feminist Press, 1975. 48 pages, \$10.00. Contains material to help schools start inservice courses on sexism in education and

on women in history, literature, and social studies. Includes syllabi, sample curriculum materials, a list of resource groups, and a (not entirely audible) cassette with speech excerpts on women in literature, history and the socialization process.

Giele, J. *Changes in the Modern Family: Their Impact on Sex Roles* (1971). \$.30. Available from KNOW, Inc., Box 86031, Pittsburgh, PA 15221. The worlds of women and men increasingly overlap: discussion of changes in sex roles.

Guttentag, Marcia, and Bray, Helen. *Undoing Sex Stereotypes: Research & Resources for Educators*. New York: McGraw-Hill, 1976. \$5.95. Objectives and curriculum for preschool through junior high. Excellent resource.

Howe, Florence, ed. *High School Feminist Studies*. Old Westbury, N.Y.: Feminist Press, 1976. 186 pages, \$5.00. A collection of 23 syllabi for high school women's studies courses, prefaced by a review of sex bias in high school U.S. history and English literature texts.

Iglitzin, L. *A Child's Eye View of Sex Roles* (1972). Available from the National Education Association, Resource Center on Sex Roles in Education, 1156 15th St., N.W., Washington, D.C. 20005. Discussion of two studies dealing with sex-role stereotyping of school children in three Seattle suburbs.

Johnson, Laurie Olsen, ed. *Nonsexist Curricular Materials for Elementary Schools*. Old Westbury, N.Y.: Feminist Press, 1974. 96 pages, \$5.00. Packet of materials to guide teachers in enhancing their own and their students' awareness of sexism. Looseleaf format makes it easy for teachers to copy. Among the materials are checklists for evaluating textbooks for sex bias, a student workbook, biographical summaries of important 19th century women, classroom activities and bibliographies.

Levy, B. *Do Teachers Sell Girls Short?* (1972). Available from the National Education Association, Resource Center on Sex Roles in Education, 1156 15th St., N.W., Washington, D.C. 20005. Outlines what educators can do to correct the detrimental effects of sex-role socialization in schools.

Moberg, V. *Consciousness Razors* (1972). \$.20. Available from The Feminist Press, Box 334, Old Westbury, N.Y. 11568. Creative ideas for changing consciousness about sex roles: good pamphlet for classroom use.

Rosenfelt, Deborah Silverton. *Strong Women: An Annotated Bibliography of Literature for the High School Classroom*. Old Westbury, N.Y.: Feminist Press, 1976. 64 pages, \$1.50. Includes anthologies, autobiography/biography, drama, novels, short stories and poetry. Interesting description of each book, and cross-topical index.

Sex Role Stereotyping: Helping Teachers Teach. Available from the National Education Association, Customer Service Section 148, 1201 16th St., N.W., Washington, D.C. 20036. Brochure lists non-stereotyped (race or sex) print and audio-visual materials with price list.

Sprung, Barbara. *Non-Sexist Education for Young Children: A Practical Guide* (1975). 115 pages, \$3.25. Available from Women's Action Alliance,

370 Lexington Ave., New York, N.Y. 10017. Experiences in preschool classrooms applicable to elementary schools. Information on involving parents, creating non-stereotyping environments, early education programs, sources of non-sex-biased books and materials, and a checklist for a non-sexist classroom.

Stanford, Barbara, and Stanford, Gene. *Roles and Relationships: A Practical Guide to Teaching About Masculinity and Femininity*. New York: Bantam Books, 1976. \$1.75. Clearly laid-out guide to exploring sex roles and relationships with adolescents.

Stern, M., ed. *Women in Education: Changing Sexist Practices in the Classroom* (1973). 75 pages, \$1.50. Available from the American Federation of Teachers, Women's Rights Committee, 1012 14th Street, N.W., Washington, D.C. 20005. Booklet of education journal reprints is divided into three categories: reasons for changing, methods for change in the classroom, and suggested materials. Includes bibliographies on sexism in children's books and women's rights.

Today's Changing Roles: An Approach to Non-Sexist Teaching (1974). 108 pages, \$3.00. Available from the National Education Association, Resource Center on Sex Roles in Education, 1156 15th Street, N.W., Washington, D.C. 20005. Designed as supplemental instructional materials to help children understand that sex-role stereotyping has limited female and male roles. For elementary, intermediate and secondary school teachers.

Women and Literature: An Annotated Bibliography of Women Writers (1973). Rev. ed. \$1.25. Available from the Sense and Sensibility Collective, 57 Ellery Street, Cambridge, MA 02138. 399 entries, mainly 20th century and works about literature. Biographic notes included for some major writers.

"WHEN I GROW UP": PREPARING FOR THE WORK WORLD

Birk, J., and Tanney, M. *Career Exploration for High School Women: A Model* (1972). Available from the National Education Association, 1201 6th St., N.W., Washington, D.C. 20034. A model designed for junior and senior high levels to heighten awareness of the influence of sexism regarding women's roles.

Davidson, Sarah. "The Myth of Happily Ever After," *Women's Day*, May 1974. 4 pages. Reprints available free from the YWCA of Los Angeles, Executive Offices, 1215 Lodi Place, Los Angeles, CA 90038. (Also ask about their Vocational Readiness Package.) Fascinating account of a YWCA experiment in demystifying the future for a class of young girls, using a marriage and career game with a wheel of fortune to simulate the vagaries of real life.

Diamond, Esther E., ed. *Issues of Sex Bias and Sex Fairness in Career Interest Measurement* (1975). 219 pages. Single copies available free from the Education and Work Group, National Institute of Education, Washington, D.C. 20208. Series of papers with a clear introductory overview. Includes guidelines for assessing sex bias in career interest tests, a discussion of black women and career expectations, and more.

Help Wanted: Sexism in Career Education Materials (1975). 51 pages, \$2.50. Available from Women on Words and Images, P.O. Box 2163, Princeton, N.J. 08540. Summarizes research results on sex bias in career education materials. Offers advice to counselors and teachers on counteracting it, and sources of further information, including films and slide shows on sex bias in education.

Mitchell, Joyce Slaton. *Other Choices for Becoming a Woman: A Handbook to Help High School Women Make Decisions*. New York: Dell Publishing Co., 1974. \$1.25. Articles about sexual decisions, relationships, drug use, and educational and career choices, for use with high school women.

Seed, S. *Saturday's Child*. New York: Bantam Books, 1974. \$1.25. 36 women photographed and interviewed about their jobs and careers--occupations which until recently had been considered out of reach.

Tittle, Carol Kehr; McCarthy, Karen; and Steckler, Jane Faggen. *Women and Educational Testing: A Selective Review of the Research Literature and Testing Practices* (1974). 140 pages, \$4.00 prepaid. Available from Women and Educational Testing, Publications Order Office, Educational Testing Service, Princeton, N.J. 08540. Analyzes widely used achievement and occupational/vocational tests for sex bias in language and content. Surveys technical literature on test bias.

Verheyden-Hilliard, Mary Ellen. *Handbook for Workshops on Sex Equality in Education*. Single copies available free from the Women's Program Staff, U.S. Office of Education, 400 Maryland Ave., S.W., Room 3121, Washington, D.C. 20202. How to run a workshop on sex equality in schools, with background information on the socialization of children and sex bias in education and the workplace.

YWCA Vocational Readiness Program. *Will Marriage Turn You on for 50 Years?* \$.15. Available from the YWCA of Los Angeles, 1215 Lodi Place, Los Angeles, CA 90038. Games, role playing and counseling techniques dramatizing the realities concerning women in marriage and careers. Useful with junior and senior high school students.

ATHLETICS

Harris, Dorothy V., ed. *Women's Athletics: Coping with Controversy* (1974). 120 pages, \$3.75. Available from American Alliance for Health, Physical Education, and Recreation Publications-Scales, 1201 16th St., N.W., Washington, D.C. 22036. (Other useful publications available.) Collection of short-issue papers. Topics include equal rights law, the Olympic games, and "the masculine obsession in sports."

"Revolution in Women's Sports," *womenSports Magazine*, Sept. 1974. 24 pages. Reprints available for \$.35 from *womenSports Foundation*, 1660 South Amphlett Blvd., Suite 266, San Mateo, CA 94402. Lively collage report on

all aspects of women and athletics. Includes 10-page action manual for students with advice on "talking back" and "fighting back."

Scott, Ann Crittendon. "Closing the Muscle Gap," *Ms. Magazine*, Sept. 1974. Reprints available for \$1.00 from *Ms. Magazine*, 370 Lexington Ave., New York, NY 10017. Good, short introductory article confronts myths surrounding women's abilities and sports.

VOCATIONAL EDUCATION

Federal Education Project Newsletter. Available free from the Lawyers' Committee for Civil Rights Under the Law, Federal Education Project, 733 15th St., N.W., Washington, D.C. 20005. Monthly newsletter of a project working to end sex and race bias in federal programs supporting vocational education. Offers up-to-date information on federal legislation, advice for local groups fighting discrimination in these programs, and news of what federal agencies, parents and community groups are doing.

Lerner, Jane; Bergstrom, Fredell; and Champagne, Joseph E. *Equal Vocational Education* (1976). 96 pages. Single copies available free from Center for Human Resources, University of Houston, College of Business Administration, Cullen Blvd., Houston, TX 77004. Readable and informative final report of a model program for eliminating the effects of past discrimination in Texas vocational education programs. Concrete information on how the project was set up and how it operated.

Sex Discrimination and Sex Stereotyping in Vocational Education (1975). 405 pages. Available free from the Subcommittee on Elementary, Secondary, and Vocational Education, U.S. House of Representatives, Rayburn Building, Washington, D.C. 20515. 1975 hearings, with testimony, articles and reports by some of the nation's leading experts on sex bias in vocational education.

Steiger, JoAnn M. *Vocational Preparation for Women: A Critical Analysis* (1974). 42 pages. Single copies available free from PEER, 1029 Vermont Ave., N.W., Suite 800, Washington, D.C. 20005. Documents the fact that women do work outside of the home and argues that schools therefore have an obligation to prepare young women realistically for the job market. Points out harmful biases in current vocational education, curricular materials, counseling and other aspects of school life.

WOMEN AND EDUCATIONAL EMPLOYMENT

Fishel, Andrew, and Pottker, Janice. "Performance of Women Principals: A Review of Behavioral and Attitudinal Studies," *Journal of the National Association for Women Deans, Administrators and Counselors*, Spring, 1975.

Single copies of this article, and others on related topics, are available free from the Center for the Study of Sex Differences in Education, 6208 Crathie Lane, Bethesda, MD 20016. Dispels myths by listing results of numerous studies, most of which document the special competence of women principals.

Foxley, Cecelia H. *Locating, Recruiting and Employing Women: An Equal Opportunity Approach*. Garrett Park, Md.: Garrett Park Press, 1976. 357 pages; \$7.50 prepaid, otherwise \$8.50. Available from Garrett Park Press, Garrett Park, MD 20766. Important book for school administrators. Includes information on women workers today, equal opportunity legislation, affirmative action programs, and effective ways of integrating women into formerly all-male bastions.

Howard, Suzanne. *Wanted: More Women: Why Aren't Women Administering Our Schools?* (1975). 53 pages, \$3.00. Available from the National Council of Administrative Women in Education, 1815 Fort Meyer Dr., Arlington, VA 22209. The status of women public school teachers and factors hindering their promotion into administration. Extensive reference list.

Samuels, Catherine. *The Forgotten Five Million: Women in Public Employment--A Guide to Eliminating Sex Discrimination* (1975). 298 pages, \$5.00. Copies available from Women's Action Alliance, 370 Lexington Ave., New York, N.Y. 10017. Provides check list for recognizing discrimination, detailed advice on documenting it, and in-depth chapters on legal remedies, affirmative action and organizing for power. Much, but not all, of the material is applicable to teachers and other public school employees who want to assert their rights.

WOMEN AND WORK

U.S. Department of Labor, Bureau of Labor Statistics. *U.S. Working Women: A Chartbook* (1975). 72 pages, \$1.75. Available from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. Attractive booklet of charts and graphs depicting the characteristics of American working women and their changing status since 1950. A valuable "ammunition" sourcebook for action groups and important information for counselors.

Womanpower. A special issue of *Manpower Magazine*, Nov. 1975. 44 pages, \$1.30. Available from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. Focuses on women's efforts to achieve equality in the work world. Includes problems of working mothers, relocation, how the Cinderella myth distorts vocational education for women, and more.

Women's Bureau, U.S. Department of Labor. *1975 Handbook on Women Workers*. 435 pages, free. *Facts on Women Workers of Minority Races*. \$.35. *The Myth and the Reality*. \$.25. Other materials in Spanish. For complete publications list and the *Handbook*, write to the Women's Bureau, Employment Standards Administration, U.S. Dept. of Labor, Washington, D.C. 20210. Order materials

for which a price is listed from Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402.

AIDS TO CHANGE FROM TRADITIONAL ROLES

Bower, Sharon Anthony, and Bower, Gordon H. *Asserting Yourself*. Reading, Mass.: Addison-Wesley Publishing Co., 1976. \$4.95. Techniques for building self-concept, learning to cope with stress, improving relationships. Good tool for counselor to use with assertiveness-training groups.

Jongeward, Dorothy, and Scott, Dru. *Women as Winners*. Reading, Mass.: Addison-Wesley Publishing Co., 1976. \$4.95. Transactional analysis techniques applied to understanding women's conditioning and transcending it.

Sargent, Alice. *Beyond Sex Roles*. St. Paul, Minn.: West Publishing Co., 1977. Full of exercises and good articles on transcending sex roles. Includes article by Guttentag and Bray on "Teachers as Mediators of Sex-Role Standards."

Scholz, Prince, Miller. *How to Decide: A Guide for Women*. New York: College Entrance Examination Board, 1975. \$5.95. Order from College Board Publication Orders, Box 2815, Princeton, NJ 08540. Attractive book with do-it-yourself exercises to help make choices about education and work. Useful for high school women, with adaptation for both sexes.

ORGANIZING FOR ACTION

Sound advice for parents, activists and other community people who are pressing for change in the schools.

Direct Action Organizing: A Handbook for Women. Midwest Academy. 3rd ed. (Feb. 1974). 22 pages, \$1.25. Midwest Academy, 600 West Fullerton, Chicago, IL 60614. Frank, concise introduction to the realities of organizing to win. Aggressive strategies for the inexperienced but committed organizer.

Eliminating Sexism in Public Schools: A Workbook for Action (Feb. 1976). 58 pages, \$1.50. Education Law Center, 605 Broad St., Suite 800, Newark, NJ 07102. Summarizes legal provisions prohibiting sex discrimination in education. Offers action alternatives for community groups pressing for change, strategies for obtaining information from school districts, and check lists for monitoring district compliance with the Title IX regulation. Written for New Jersey activists, but most information generally applicable.

Tool Catalog: Techniques and Strategies for Successful Action Programs (1972). 248 pages, \$6.50. American Association of University Women, 2401 Virginia Ave., N.W., Washington, D.C. 20037. Thorough presentation includes goal-setting and

organizing, practical advice on dealing with institutions, fact-finding, publicity techniques, and day-to-day organizational matters. Designed for the fledgling AAUW member-activist, but useful for all community groups.

THE LAW AND HOW TO USE IT

Are Your Schools Giving Girls and Boys an Equal Chance? How to File a Title IX Complaint (1976). PEER, 1029 Vermont Ave., N.W., Suite 800, Washington, D.C. 20005. Brief orientation to Title IX and advice on filing a Title IX complaint. Free.

Complying with Title IX: Implementing Institutional Self-Evaluation (1976). Resource Center on Sex Roles in Education, 1201 16th St., N.W., Room 701, Washington, D.C. 20036. 140 pages, \$3.00. Offers practical, how-to-do-it steps for reviewing school district policies and practices for compliance with Title IX. A companion booklet, *Complying with Title IX: The First Twelve Months*, offers advice on meeting the other basic requirements of the Title IX regulation (34 pages, \$1.00). A newsletter and other useful materials are available; write for a listing.

Equal Pay Under the Fair Labor Standards Act (1974). 8 pages, free. U.S. Department of Labor, Employment Standards Administration, Washington, D.C. 20210. A brief introduction to the Equal Pay Act of 1963, which bars sex discrimination in pay and benefits: jobs covered, provisions of the law, and four tests with illustrations to use in identifying discrimination.

Peer Perspective. Free from PEER, 1029 Vermont Ave., N.W., Suite 800, Washington, D.C. 20004. Quarterly newsletter of the Project on Equal Education Rights. Reports on current developments under Title IX and other federal laws affecting rights of girls and women in the public schools, including Congressional and local action.

Project on the Status and Education of Women, Association of American Colleges, 1818 R St., N.W., Washington, D.C. 20009. A clearinghouse of information on women in higher education. Many materials also relevant for elementary and secondary schools, particularly their publications on athletics, women and film, and Title IX. Single copies of their publications are available free of charge.

A Student Guide to Title IX (1977). 45 pages (illus.) For sale by the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. This guide discusses students' rights in general and their specific right to non-sexist education. References.

Summary of the Regulation for Title IX Education Amendments of 1972 (1976). PEER, 1029 Vermont Ave., N.W., Suite 800, Washington, D.C., 20004. 4 pages; \$5.00 per 100, single copies and small orders free. "English language" summary of the complex Title IX regulation issued by the Department of Health, Education and Welfare.

Title VII of the 1964 Civil Rights Act. Requires equal opportunity in employment regardless of race, color, religion, sex or national origin. For a free copy of the law and implementing regulations, write Equal Employment Opportunity Commission, Office of the General Counsel, 1800 G St., N.W., Washington, D.C. 20506.

Title IX and Physical Education: A Compliance Overview (1977). 43 pages. For sale by the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. This booklet examines the requirements of the Title IX regulation for physical education and the principles and activities most important to achievement of compliance with these requirements. It also examines some of the concerns most frequently raised regarding the advisability of the required changes, and presents information and suggestions for evaluating and alleviating these concerns.

Title IX Grievance Procedures: An Introductory Manual (1977). 98 pages. For sale by the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. The purpose of this manual is to suggest a structure within which education agencies and institutions may systematically review their Title IX grievance procedures, and modify these procedures or develop new ones. It is organized into sections which correspond to the progressive levels of decision making which should be brought to bear on the evaluation or development of a Title IX grievance procedure.

Title IX: How It Affects Elementary and Secondary Education (Feb. 1976). 35 pages, \$2.00. Publications Desk, Equal Rights for Women in Education Project, Education Commission of the States, Suite 300, 1860 Lincoln St., Denver, CO 80203. Attractive booklet designed to assist school districts in complying with Title IX. Summarizes key provisions of the regulation and offers implementation suggestions. Other useful publications also available from the Equal Rights Project.

Title IX Line: The Program for Educational Opportunity Newsletter. Free. Published periodically by the University of Michigan School of Education. Write Title IX Line, School of Education, University of Michigan, Ann Arbor, MI 48104.

Title IX Materials From the U.S. Department of Health, Education and Welfare. Free. Public Affairs, Office for Civil Rights, Room 5410, 330 Independence Ave., S.W., Washington, D.C. 20201.

- . The law itself.
- . *Elementary and Secondary Division Title IX Manual.* This guide for HEW staff investigating sex discrimination charges will also be helpful to educators and community groups working to identify school practices that violate the law.
- . *Federal Laws and Regulations Prohibiting Sex Discrimination.* On a single chart for easy reference--the Equal Pay Act, Title IX, Executive Order 11246, the Equal Credit Opportunity Act, and more. Coverage, provisions and enforcement procedures. Prepared by the Women's Equity Action League.

- . *The Title IX Regulation*. With a factsheet and examples of practices illegal under Title IX.
- . *Sports Memorandum*. Sheds some light and more confusion on Title IX's implications for school sports programs.

FILMS

Books About Films and Women

Artel, Linda, and Wengraf, Susan, eds. *Positive Images. A Guide to Non-sexist Films for Young People*. San Francisco: Booklegger Press, 1976. 120 pages, \$5.00. Available from Booklegger Press, 555 29th St., San Francisco, CA 94131. Evaluates 400 fictional documentary, biographical and experimental films challenging stereotypes. Notes age level (5 to 17+) and provides ordering information.

Films on the Women's Movement. 42 pages. Available free from the General Services Administration, Office of Civil Rights, Washington, D.C. 20405. List of films about women's lives and the women's movement. Description of each, and information on ordering procedures. Recommends other useful listings.

Women and Film: A Resource Handbook. Available from the Project on the Status and Education of Women, Association of American Colleges, 1818 R Street, N.W., Washington, D.C. 20009. This handbook arranges listings in useful categories: feature-length films, short films, slide programs, International Festival of Women's films, plus helpful advice for planning a festival.

Companies and Distributors of Films About Women

BFA Educational Media, 2211 Michigan Ave., Box 1795, Santa Monica, CA 90406 (213) 829-2901. The following films are available:

- . *Felicia*. 11-1/2 minutes, color, 16mm. F-047.
Level: Elementary, Junior High, Senior High.
Felicia is concerned about the adults in her community who just "don't care anymore." She hopes to go to college but instead of abandoning her neighborhood when she is successful, Felicia would like to try to improve it.
- . *Masculinity/Femininity*. 14-3/4 minutes, color, 16mm. F-042.
Level: Senior High, College, Adult.
The marriage of a young couple and their subsequent struggle

to make their relationship work. Shows the feelings, ideas, fantasies, and images inherent in sex-role expectations for men and women in our society.

- . *Private Faces, Public Masks.* 15-1/4 minutes, color, 16mm. F-043. Level: Senior High, College, Adult. A high school drama class, a mime troupe, kids buying clothes, a couple in a cafe: in this dramatic, often humorous film, they explore, expose, and expound upon the roles we all play and the identity we all want.
- . *Women's Rights.* 22-1/4 minutes, color, 16mm. F-041. Level: Elementary, Junior High, Senior High, College, Adult. Rosalind Wallace wants to swim on the high school boys' team, but there are state bylaws which prohibit this. A lawyer takes her case to prominent members of the athletic conference, but after repeatedly being rebuffed, decides to challenge these bylaws in court.

Carousel Films, Inc., 1501 Broadway, Suite 1503, New York, N.Y. 10036 (212) 354-0315. The following films can be rented from the Department of Audio Visual Services, University of Texas at Arlington, Arlington, TX 76010:

- . *The Cabinet.* 15 minutes, color, \$175 purchase. Inside a white frame house, in the corner of a room, stands a plain wooden cabinet filled with memorabilia of a woman's life. In the film, the dolls, puppets, photographs and toys in the cabinet come to life to illustrate symbolically the life of a little girl as she grows up, grows old and dies. Preview this 15-minute color film before you show it to older youngsters or adults: it is heavy with symbolism.
- . *Hey Doc.* 25 minutes, color, \$300 purchase. Dr. Ethel Allen is a black physician who is a medical advisor, confessor and friend to the people of north Philadelphia's ghetto. This excellent, 25-minute, color film is presented without the use of narrators, scripts, actors or staged interviews. The camera simply follows Dr. Allen to schools, slum streets, her office and the clinic. She is an excellent role model for youngsters.

Extension Media Center, University of California, 2223 Fulton St., Berkeley, CA 94720. The Center carries a series of films on sex-role stereotyping in schools, including the following:

- . *Anything They Want to Be* (1974): 8 minutes, color, \$12 rental. Explores sex-role stereotypes in intellectual and career-oriented activities. Covering both elementary and high school events, the film illustrates two themes: the low level of competence expected of girls in both academic and vocational problem-solving tasks, and the subtle manner in which girls' career aspirations are channeled.

- . *Changing Images: Confronting Career Stereotypes* (1975). 16 minutes, black and white, \$130 purchase, \$14 rental. Deals with the career expectations of elementary school children. It shows how a skillful and sensitive teacher leads her racially mixed class of third and fourth graders through a five-week project designed to identify, challenge, and begin to change the stereotyped beliefs held by both boys and girls.
- . *Hey, What About Us?* (1974). 15 minutes, color, \$17 rental. For parents and teachers. Focuses on sex-role stereotyping in physical activities in school. Shows, through the eyes of a school-aged child, the way adult attitudes mold a young person's development. It considers the exclusion of girls from sports, the reinforcement of the hero ethic in boys, differential teacher treatment of girls and boys on the playground, exclusion of boys from dance, and differential physical interaction of teachers with girls and boys.
- . *I Is for Important* (1974). 11 minutes, color, \$15 rental. Film presents several daily life scenes in which children display the sex-role stereotypes they have assimilated. Includes sequences depicting sex-role biases displayed by teachers in their disciplinary actions and pupil task assignments, resistance by children to role reversal in kindergarten play, anxiety felt by boys over appearing to be "a sissy" before their peers, frustration experienced by boys who attempt to assume a nurturing role or express emotions such as sorrow or tenderness, and the indoctrination of girls with commercial definitions of beauty. The pupils range from kindergarten through eighth grade.
- . *Women Emerging: Comparing Cultural Expectations* (1975). 27 minutes, black and white, \$215 purchase, \$18 rental. Documents the experiences of a multicultural women's class at Agora, an experimental school within Berkeley High School in Berkeley, California. It shows how the teachers of the class encourage their students to understand the stereotypes each major cultural group holds regarding womanhood, and the limitations imposed by such stereotypes on the individual's entire life style.

Learning Corporation of America, 1350 Avenue of the Americas, New York, N.Y. 10019. Distributes a selection of films concerning roles. All films come with a synopsis, discussion questions, related activities and suggested references. The first four films listed below are part of the Being a Woman series:

- . *Am I Wife, Mother...Or Me?* 30 minutes. Hope Lange and Earl Holliman star in this film, which was edited from the television film, *I Love You, Good Bye*. Mom "runs away from home" because she wants self-growth, but finds the problems of getting a job, new relationships with men, the anxiety of her children, her husband's attitudes and her friend's advice make this "growing up" harder than she thought.
- . *Breaking Out of the Doll's House*. 31 minutes. This is an edited version of the television film based on

Ibsen's *Doll House*, starring Jane Fonda. It shows a woman in the 19th century who "breaks the rules." It is an excellent film for a women's studies class.

- . *Do I Really Want a Child?* 28 minutes.
This 28-minute film was edited from the feature film, *A Brand New Life*. The forty-year-old woman, played by Cloris Leachman, has a successful career when she discovers she is pregnant for the first time. She discusses her dilemma of whether to have the baby or continue her career with her husband (Martin Balsam), her mother, her employer and her friends.
- . *Does Anybody Need Me Any More?* 28 minutes.
This film is edited from the full-length film, *Tell Me Where It Hurts*. In it middle aged women--after some shyness and hesitancy--get together to talk about their hurts, concerns, loves, hates, and cares because, at fifty, they've "just been fired from all their jobs." Their husbands react with anger, resistance, sarcasm, confusion and condescending approval. A sensitive, realistic film.
- . *The Fable of He and She*. 11 minutes, color.
In this short film, the animated characters are first shown in traditional roles. An earthquake causes the males to try "female activities" such as caring for the children and the females to try "male activities" such as building houses. After a "reverse-a-quake" everyone on the island works together happily as their interests and skills--rather than their sex--demand. A wonderful film for youngsters and adults.
- . *Felipa: North of the Border* (1971). 17 minutes, black and white, 16mm.
This film portrays how a driver's license creates a bond between a young Mexican-American girl and her uncle, who, like many Americans of minority groups, find that "life is more difficult for some than for others."
- . *The Violin*. 22 minutes.
In this film, an old man and two young boys share their love of music, a violin and each other. Males are portrayed as caring, tender, sensitive and loving.

The National Film Board of Canada, 16th Floor, 1251 Avenue of the Americas, New York, N.Y. 10020 (212) 586-2400. Films include the following:

- . *...and they lived Happily Ever After*. \$205 purchase, \$20 rental.
This is the most popular of the ten films on working mothers produced by the National Film Board of Canada. It shows how young women grow up believing that marriage is an inevitability and that it is defined by a honeymoon, some light housekeeping and a couple of bouncing babies. This film holds myth up to reality.

- . *Extensions of the Family*. 14 minutes, color, \$205 purchase, \$20 rental.
This film illustrates alternatives to the prevailing nuclear family structure.
- . *Luckily I Need Little Sleep*. 7 minutes, color, \$120 purchase, \$20 rental.
This film shows an interview with a farm woman who nurses, sews for the children, maintains a house and helps with the farm work.
- . *Our Dear Sisters*. 15 minutes, color, \$205 purchase, \$20 rental.
An Indian performer and filmmaker discusses her life and observations about white society.
- . *They Appreciate You More*. 15 minutes, color, \$205 purchase, \$20 rental.
In this film, a French family in Canada is interviewed. Husband and wife discuss their feelings about her working and how they share the obligations of housework, child care and income. The children are shown sharing the responsibilities, too. This is an excellent film for women, men and children.
- . *Would I Ever Like to Work*. 9 minutes, color, \$160 purchase, \$20 rental.
This film shows an interview with a welfare mother with seven children who wants to work as a waitress but cannot afford the child-care expenses.

New Day Films, P.O. Box 315, Franklin Lakes, NJ 07414. New Day Films is a distribution cooperative for films about women. Write for free catalog. One especially good film is the following:

- . *Men's Lives*. 40 minutes, color.
Interviews with a professor of men's studies and with a corner barber, as well as with the two "boys" who developed the film, show the pressures, frustrations and problems that growing up "masculine" brings. Appropriate for all audiences.

Other Films of Interest

Bill Cosby on Prejudice (1971). 25 minutes, color, 16mm. F-006. Level: Intermediate, High School and Professional. Available from Pyramid Films, P.O. Box 1048, Santa Monica, CA 90406 (213) 828-7577.
Comic Bill Cosby's bigot destroys the human race. To him, old people "take up space." He resents the Jewish "braggin' about their holidays." He expresses disgust for Indians: "This is the survival of the fittest, and the Indians wasn't fit." On women: "They were put to have babies, wash dishes, that's all." Under Cosby's spoofing lies a serious comment that stimulates honest discussion of the problem of prejudice.

Blue Is for Sky, Pink Is for Watermelon. 50 minutes, Super-8 cassette. PMIC Document. No. 0955. Available from the National Education Association,

1156 15th St., N.W., Washington, D.C. 20005.

This film is designed to be used with teachers, parents, school administrators, students and other community personnel. Discussion questions are included.

The Emerging Woman (1974). 40 minutes, black and white, \$45-\$75 rental. Available from Film Images, 17 West 60th St., New York, N.Y. 10023 (212) 279-6653.

The Emerging Woman is a carefully researched documentary film about the history of women in the United States. Using old engravings, photographs, newsreels, and other film clips, the filmmakers show the varied economic, social, and cultural experiences of the American woman, how she felt about her condition, and how her sex, role and class often determined her priorities.

Sex-Role Development. 23 minutes, color, 16mm. F-084. Level: High School, College, Adult. Available from McGraw-Hill Films, 1221 Avenue of the Americas, New York, N.Y. 10020 (212) 997-1221.

This film examines the influence that sex roles and stereotypes have on almost every facet of people's lives, the way they are instilled in successive generations of Americans, and the ways in which some people are currently trying to find better models for human behavior.

A Woman's Place. 25 minutes, 16mm. Available from Cally Curtis Company, 111 North Las Palmas Ave., Hollywood, CA 90038 (213) 467-1101.

Based in part on the tremendous volume of material gathered for the LIFE Special Report, "Remarkable American Women," the film not only pays tribute to notable individuals who have made contributions to society, but also celebrates the fact that today a "woman's place" is every place.

RECORDS

Free To Be You and Me. Free To Be Foundation, 370 Lexington Ave., Room 412, Dept. LW, New York, N.Y. 10017. Bell Records. A Project of the Ms. Foundation. (Also available at record shops.)

Hurray for Captain Jane. Caedmon Records, 505 Eighth Ave., New York, N.Y. 10018. Non-sexist stories read by Tammy Grimes. (Other titles for older children are also available.)

PHOTOGRAPHS AND POSTERS

Photographs

Change for Children, 2588 Mission St., Room 226, San Francisco, CA 94110:

People at Work Photo Packet. A packet of twenty 8" x 10" black and white photos of women and men in various non-traditional jobs.

Women at Work. A packet of fifteen 8" x 10" photo reproductions of women of different ages and ethnic backgrounds working in non-traditional jobs. \$3.50

F.R.E.E. (Feminists for Equal Education), Box 185, Saxonville Station, Framingham, MA 01701:

Resource Photos of Women in Community Jobs. A set of eight 8" x 10" black and white photos. Especially good because they depict clearly recognizable community jobs such as milk deliverer, letter carrier, police officer and bus driver.

Resource Photos of Women in Professional Roles. Similar to the Resource Photos of Women in Community jobs, with eight 8" x 10" black and white photos. This set is not quite as good because some of the professions are a bit hard to define (e.g., a politician and a computer programmer), but others (e.g., a judge and a potter) are fine. Both sets are inexpensive and are a valuable resource.

The Instructo Corporation, Paoli, PA 19301.

Home and Family. Twenty-four pictures of family members in a variety of situations. Includes images of family members of various ages and from different racial groups. Men are shown interacting with children in a nurturant manner.

Women's Action Alliance, Inc., Non-Sexist Child Development Project, 370 Lexington Ave., New York, N.Y. 10017:

People at Work. This set consists of twenty-four 8" x 10" black and white photos of people at work. Men and women have been photographed on location doing their jobs. An effort has been made to find as many non-stereotyped workers as possible.

Resource Photos of Men in the Nurturing Role. This set consists of eight 8" x 10" black and white photos of men interacting with young children. There are fathers, grandfathers, and men who work with children as teachers and pediatric nurses. Also included is a poster featuring a grandfather and granddaughter in a group of sequential photographs involving playing with grandpa's hat. This poster is ideally suited to a variety of language arts activities. Photographs by Jim Levine.

Pat Kuess and Cathy Cade, Women in Sports, 2103 Emerson St., Berkeley, CA 94705.

Women in Sports. A set of six 8-1/2" x 10-1/2" black and white photos depicting women and girls engaged in active sports. Shots include a weight lifter, a gymnast, a javelin thrower, a batter, two judo players and sprinters.

Posters

David C. Cook Publishing Co., School Products Division, Elgin, IL 60120.
Teaching Pictures:

Living Together in America, 1973. A set of twenty 12" x 17" color pictures of several ethnic groups in American Society. Recommended for grades K-6.

The American Women's Role - Yesterday and Today. A set of sixteen 12" x 17" color pictures with accompanying 32-page manual. Dramatizes the past achievements of American women and focuses on opportunities for women's total involvement in America's future. Recommended for grades 4-8.

Exploring Childhood Program, School and Society Programs, Education Development Center, 55 Chapel St., Newton, MA 02160.

We Are a Family. A poster of many types of non-nuclear, multi-racial, multi-ethnic families.

Scott, Foresman and Company, 99 Bauer Dr., Oakland, NJ 07436.

Mothers Do Many Kinds of Work. Poster, available free of charge, showing women engaged in a variety of activities.

RESOURCES: INFORMATION AND HELP

American Federation of Teachers, Women's Rights Committee, 1012 14th St., Washington, D.C. 20005.
Write for their list of pamphlets and education materials.

Black Women's Institute, National Council of Negro Women, 1346 Connecticut Ave., N.W., Washington, D. C. 20036.
Sponsors education and research programs; operates Resource Service Center to help women with employment, day care, health, education, legal assistance and welfare rights.

Citizen's Advisory Councils on the Status of Women, Interstate Commission, 1249 National Press Building, Washington, D.C. 20004. Write for address of council in your area.

Du Shane Fund, National Education Association, 1201 16th St., N.W., Washington, D.C. 20034.

NAACP, 200 East 27th St., New York, N.Y. 10016.

National Black Feminist Organization, 285 Madison Ave., Room 1720, New York, N.Y. 10017. Write for information.

National Chicana Institute, P.O. Box 50155, Dallas, TX 75250.
An umbrella group coordinating the activities of several Chicana groups.

National Organization for Women, National Office, 5 South Wabash Street, Suite 1615, Chicago, IL 60603. Write for address of local chapter.

NOW Legal Defense and Education Fund, 1522 Connecticut Ave., N.W., Washington, D.C. 20036. The litigation, research and education arm of National Organization for Women.

Office for Civil Rights, U.S. Department of HEW, Washington, D.C. 20201. Write for the address of the office in your region.

Project on Equal Education Rights (PEER), NOW Legal Defense and Education Fund, 1522 Connecticut Ave., N.W., Washington, D.C. 20036.

Project monitors and disseminates information on the enforcement of the Title IX sex discrimination ban in elementary and secondary schools.

Project on Sex Equality in Guidance Opportunities, American Personnel and Guidance Association, 1607 New Hampshire Ave., N.W., Washington, D.C. 20009. A report on the year-long project is available.

Project on the Status and Education of Women, Association of American Colleges, 1818 R Street, N.W., Washington, D.C. 20009.

Project compiles materials on the status and education of women in higher education. Publishes a directory entitled *Women's Centers: Where are they?* Write for a copy.

Rape Crisis Center, P.O. Box 20005, Washington, D.C. 20009.

Center handles counseling, medical and legal referrals for rape victims. Center is national clearinghouse for information on rape.

Resource Center on Sex Roles in Education, The National Foundation for the Improvement of Education, 1156 15th St., N.W., Washington, D.C. 20005. The center is funded to assist school systems and state departments of education in combating sexism.

U.S. Center for International Women's Year, 1630 Crescent Place, N.W., Washington, D.C. 20009. Write for information.

U.S. Commission on Civil Rights, 1121 Vermont Avenue, N.W., Room 410, Washington, D.C. 20425. *Civil Rights Digest* published quarterly. Spring issue 1974 devoted to women. Free.

Women's Action Alliance, 370 Lexington Avenue, New York, N.Y. 10017. Alliance provides organizing assistance and information packets on the women's movement; is developing a non-sexist early childhood education program.

Women's Bureau, U.S. Department of Labor, Washington, D.C. 20210. Write for their publications list. Over 75 listings of excellent resource materials that are useful in the classroom. A price list is included, although much of the material is free.

WEAL Education and Legal Defense Fund, Inc., 799 National Press Building, Washington, D.C. 20004. Publishes information on sex discrimination.

Women's History Research Center, Inc., Library, 2325 Oak Street, Berkeley, CA 94708.

The Center distributes microfilmed and printed materials on the women's movement. Write to the Center for a listing.

Women's Media Alliance, 155 E. 77th Street, New York, N.Y. 10021.

Materials on sex discrimination in television and films can be used to set up a resource center.